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CORDERII Colloquiorum
Centuria Selecta:

OR, A

SELECT CENTURY

OF

CORDERIUS' Colloquies.

Maturin Cordier

WITH AN

ENGLISH TRANSLATION

AS LITERAL as possible;

Designed for the Use of

BEGINNERS in the *Latin* Tongue.

By *JOHN CLARKE*,

Late Master of the Publick GRAMMAR SCHOOL
in *Hull*, and AUTHOUR of the *Introduction to*
the Making of LATIN.

The SEVENTEENTH EDITION.

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T H E P R E F A C E.

TH E Advantage of Literal Translations of the easier Authours in the Latin Tongue for the Use of Beginners is so very great, and withal so very visible, that it will appear, I doubt not, to others upon a little Reflection, as it does to me, a Wonder, our Schools should remain so long unfurnished with any Helps of this Kind. How it comes about, those concerned in the Education of Youth should be so much overseen in so plain a Matter, I know not. The Generality at least have appeared so little sensible of any Thing amiss in the vulgar Method of Teaching in this Respect, that they have gone hitherto contentedly forward in a very rugged, uneven, painful Way, without so much as suspecting it capable of being rendered more easy and delightful. The little Progress made in our Schools the first four or five Years Boys spend there, is really amazing, and would naturally tempt a Person of any Reflection to suspect there must be some very great Flaw, some notorious Mismanagement, in the com-

mon Method of Proceeding. How else comes it to pass, that the French Tongue is attained to a good Degree of Perfection in half the Time that is spent in the Latin Tongue to no Manner of Purpose? I grant, indeed, the Way of Expression in the French is much nearer that of our own Language than the Latin, and by Consequence much easier to obtain. But the Difference in the reading Part betwixt the two Languages is not so very great; and yet a Boy shall be brought, in two Years, to read and speak the French well, whereas in double the Time, or more, spent at a Grammar School, he shall be so far from talking and writing Latin, that he shall not be able to read half a dozen Lines in the easiest Classick Authour you can put into his Hands. This slow Advance is owing to more Causes than one, as I have, I think, made appear sufficiently in my Essay upon the Education of Youth in Grammar Schools:— But the main Cause, I take to be the Want of the Helps above-mentioned, that is, Literal Translations. This, one would think, the Method taken in teaching the Greek Tongue, (to say nothing of French and other modern Languages, where such Helps are always used) should naturally have suggested to any one concerned in the Education of Youth; and yet, I know not how, it is; we have blundered on in such a Way of teaching the Latin Tongue, as proves a very great Misfortune to all Boys, on account of that prodigious Loss of Time it occasions, but especially to such as are not designed for the University, and therefore cannot stay long enough at School, to attain to the Reading of a Latin Authour, in that tedious lingering Way of Proceeding observed in our Schools. The six

The P R E F A C E.

v

or seven Years they frequently spend there, is Time absolutely thrown away, since almost double the Space is necessary for the Attainment of but a moderate Skill in that Language, according to the common Method of Proceeding.

Mr. LOCKE was a Gentleman of too great Sagacity, not to take notice of this Defect in the vulgar Method; and some Body, pursuant to his Advice in his Book of Education, has published ÆSOP's Fables with an interlineary Version. But that Way of printing them, is not, I think, so proper for Schools; and therefore I could wish we had a new Edition of the Book, with the Latin and English each in their distinct Pages or Columns. For whilst the Latin Words are in the same Order with the English, and the corresponding Words in each Language in the same Character, the Scholar is in no Danger of falling into a Mistake; the Book will be made as easy for his Use as any one could desire. This Objection, which that Edition of ÆSOP's Fables is liable to, is here avoided, by publishing the Latin and English in distinct Columns.

Nothing can be more egregiously trifling, than the usual Method of Proceeding with Beginners in the Latin Tongue. When Boys come into CORDERIUS, they have two or three Lines construed them by the Master once or twice over; these are thought sufficient to employ them for an Hour or two: But as it is neither once, nor twice, nor ten times construing over, that will be sufficient for the Generality of Boys, so they find they want more Help still, and therefore must either sit doing of nothing, or be continually pacing it up and down the School to the Master, or their

Schoolfellows, for Assistance; and after all, poor Innocents, are frequently whipped for their Master's Folly. The Truth of it is, it is impossible for any one Man that has three or four, or (as is sometimes the Case) seven or eight Forms to take care of, to give such a due Attendance to one Form of Boys, who cannot make a Step without Help, as is necessary to keep them employed; and therefore a Literal Translation is indispensably necessary to their easy and speedy Progress in the Language: For to put them upon getting their Lessons by the Dictionary, is still more ridiculous and intolerable: They not only want Skill to use it, and to make choice of proper Words, where there is any Variety; but if they did not, the tumbling over the Leaves of their Dictionary would so devour their Time, that much the greater Part of it will be unavoidably lost that Way.

Translations therefore, Translations, I say, as Literal as possible, are absolutely and indispensably necessary in our Schools, for the Ease both of Master and Scholar, and the speedy Progress of the latter in his Business. For whilst the Boys have their Words all ready at hand, and can with one Cast of their Eye, set themselves a going again when they are at a Stop, they will proceed with Ease and Delight, and make a much quicker Progress than they would otherwise do.

We are, it is true, already furnished with one Edition of CORDERIUS, to which is annexed a Translation by HOOLE; but he so little understood the Business he was about, that he never designed his Translation as Literal, and has therefore very wisely taken care to give us notice of it in the Title-Page. The

The P R E F A C E. vii

Use of Translations for Beginners, is not merely to inform them of the Meaning of each Sentence in gross; for when would they arrive to any tolerable Knowledge of the Language at that Rate? But to teach them the precise and proper Signification of Words; without which, as no Language can be understood or attained, so it requires nothing but Memory to attain it, and therefore ought to take place, in the Education of Children, at least of the Intricacies of Grammar Rules, the Practice of which requires Thought and Reflection, and for that Reason is much less suited to the Capacity of a Child, than what only employs the Memory.

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William Bower Jr



CORDERII Colloquiorum
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COLL. I.

A. QUID agis ?

B. Repeto *mecum*.

A. Quid *repetis* ?

B. Pensum quod praeceptor *præscripsit* nobis *hodie*.

A. Tenesne *memoriâ* ?

B. Sic *opinor*.

A. Repetamus *unâ*, sic *uterque* nostrum *pronunciabit* rectius *coram* praeceptore.

B. Incipe *tu* igitur, qui *provocasti* me.

A. Age, *esto* attentus *ne* *finas* me *aberrare*.

B. Sum *promptior* ad *audiendum*, quam *tu* ad *protrahendum*.

WHAT are you doing ?

I am repeating *by myself*.

What are you repeating ?

The Task which the Master set us to day.

Do you retain it in Memory ?

So I think.

Let us repeat together, thus each of us will say the better before the Master.

Begin you then, who have challenged me.

Come on, be attentive that you do not suffer me to go wrong.

I am readier to hear than you to say.

COLL.

C O L L. II.

A. Visne *repetere* præ-
lectionem *mecum*?

B. Volo.

A. Tenesne?

B. Non *rectè* satis *for-*
tasse.

A. Age, *faciamus* pe-
riculum.

B. Quid *igitur* expecta-
mus?

A. Incipe *ubi* voles.

B. Atqui *est* tuum *inci-*
pere.

A. Quid *ita*?

B. Quia *invitâsti* me.

A. Dicis *æquum*, atten-
de igitur.

B. Attendo, *repete*.

Will you *repeat* the Les-
son *with me*?

I will.

Do you retain *it*?

Not *right* enough *per-*
haps.

Come, let us make Tri-
al.

What *then* do we tarry
for?

Begin *when* you will.

But *it is* your Part to
begin.

Why *so*?

Because *you invited* me.

You say *right*, attend
then.

I do attend, *repeat*.

C O L L. III.

A. Jamne tenes *quæ* sunt
reddenda tertiâ horâ?

B. Teneo.

A. Ego quoquè.

B. Ergo *confabulemur*
paulisper.

A. Sed *si* monitor *inter-*
venerit, putabit nos gar-
rere.

Do you retain already
those Things which are to be
said at three o'Clock?

I do retain them.

I also.

Then let us talk together
a little.

But *if* the Monitor come
upon us, he will think we
are prating.

B. Quid times ubi nihil est timendum? si venerit, non deprehendet nos in otio, aut in aliquâ malâ re; audiatur, si velit, nostrum colloquium.

A. Loqueris optimè, fedamus aliquò in angulum, ne quis impediatur nos.

What do you fear, where nothing is to be feared? if he should come, he will not catch us in Idleness, or in any bad thing; let him hear, if he will, our Discourse.

You say very well, let us withdraw some-where into a Corner, lest any one should disturb us.

COLL. IV.

A. Non decet nos otiosi aut garrere hic, dum præceptor expectatur.

B. Quid ais? non decet; imò, non licet, nisi volumus vapulare.

A. Tu audi me igitur dum pronuncio prælectionem, ego audiam te deinde.

B. Age, pronuncia.

A. Nonne teneo?

B. Nondum rectè satis, relege, semel atque iterum.

A. Faciam ita.

B. Tenesne nunc?

A. Opinor sic, faciam periculum, si vis audire me.

B. Age, pronuncia, redidisti omnia rectè.

It doth not become us to idle, or prate here, whilst the Master is expected.

What say you? it doth not become; nay, we must not, unless we would be whipped.

Do you hear me then, whilst I say my Lesson, I will hear you afterwards.

Come, say away.

Do I not retain it.

Not yet well enough, read it over again, once and again.

I will do so.

Do you retain it now?

I think so, I will make Trial, if you will hear me.

Come, say away, you have said all well.

C O L L. V.

A. Cur non scribis ?

B. Quia non libet.

Why do you not write ?

Because it does not please

ME.

But the Master bad you.

A. Atqui præceptor jussit te.

B. Scio, sed est mihi aliquid legendum prius ; præterea, habeo nihil quod scribam nunc.

I know IT, but I have something to read first ; besides, I have nothing that I can write now.

A. O si velles scribere mihi !

O that you would write for me !

B. Quidnam ?

What ?

A. Habeo præceptoris dictata describenda.

I have the Master's Dictates to write out.

B. Quæ dictata ?

What Dictates ?

A. In Ciceronis epistolas.

Upon Cicero's Epistles.

B. Libenter describam tibi, sed expecta crastinum diem.

I will willingly write out for you, but stay till Tomorrow.

A. Expectabo igitur, sed ne fallas quæso.

I will stay then, but do not fail I pray.

B. Non fallam.

I will not fail.

C O L L. VI.

A. Visne describere prælectionem mihi ?

Will you write out the Lesson for me ?

B. Cur non scripsisti ?

Why have you not written IT ?

A. Quia fui occupatus hesterno die.

Because I was busy Yesterday.

B. Accipe meum librum et describe.

Take my Book and write it out.

A. Non

A. Non ignoras me scribere lentius, et tu describeris totam citius quam ego quatuor aut quinque versiculos.

B. Quære alium scriptorem tibi, non possum dare operam tibi nunc.

A. Cur non?

B. Est mihi aliud negotium, idemque pernecessarium.

A. Nolo urgere, nec possum quidem, sed saltem commoda tuum codicem.

B. Accipe, utere ut libet, modò ne abutare.

A. Est nihil quod verearis hic.

You are not ignorant that I write slowly, and you will have written out the whole sooner than I four or five Verses.

Seek another Writer for you, I cannot give my Labour to you now.

Why not?

There is to me other Business, and the same very necessary.

I will not urge you, nor can I indeed, but at least lend your Book.

Take it, use it as you please, only do not abuse it.

There is nothing that you may fear here.

C O L L. VII.

A. Unde venis?

B. Venio infernè.

A. Quod negotium erat tibi infra?

B. Ivi redditum urinam.

A. Sede nunc ad mensam, et mane in cubiculo donec rediero.

B. Quid agam interea?

Whence come you?

I come from below.

What Business was there for you below?

I went to make Water.

Sit now at the Table, and tarry in the Chamber, until I come back.

What shall I do in the mean time?

A. Edisce *prælectionem* in crastinum diem, ut reddas *eam* mihi ante cœnam.

B. Edidici jam, præceptor.

A. Lude igitur.

B. Sed habeo nullos coluſores.

A. Invenies nonnullos in hac viciniâ, ex tuis condiscipulis etiam.

B. Non curo id nunc; malim (si placet tibi) ediscere de catechismo in dominicum diem.

A. Ut libet.

B. Si quis quærat te, quid dicam illi?

A. Dic me prodiisse, sed reversurum mox.

Learn well *our Lesson* against To-morrow, that you may say it to me before Supper.

I have learnt it already, Master.

Play then.

But *I have* no Play-Fellows.

You will find *some* in this Neighbourhood, of your School-fellows too.

I do not care for that now; *I had rather* (if it please you) learn out of my Catechism against the Lord's Day.

As you will.

If any one should ask for you, what shall I say to him?

Tell him that *I am* gone abroad, but will return presently.

C O L L. VIII.

A. Visne dare mihi unicam pennam?

B. Non dantur mihi.

A. Hem! negas mihi tantillam rem? Quid si rogarem magnum quiddam?

B. Fortasse ferres repulsam.

Will you give me one Pen?

They are not given to me.

How! do you deny me so small a thing? What if I should ask any Thing great?

Perhaps you would have a Denial.

A. Credo

A. Credo equidem ; age,
non peto dono, visne com-
modare ? reddam tibi cras.

I think so indeed ; come,
I do not ask it as a Gift,
will you lend it me ? I
will give it you again To-
morrow.

B. Non recuso, modò ne
abutaris.

I do not refuse, only do
not abuse it.

A. Non abutar.

I will not abuse it.

B. Cave ne moveas pe-
dem hinc antequam rede-
am.

See you do not stir a Foot
from hence before I come
again.

A. Movebo nusquam,
dummodo redeas maturè,
alioqui non expectabo tu-
um reditum.

I will stir no whither,
provided you return in time,
otherwise I will not wait
your Return.

C O L L. IX.

A. Visne commodare mi-
hi tuum Terentium ?

Will you lend me your
Terence ?

B. Volo equidem, modò
repetas illum à Conrado,
cui dedi utendum.

I will indeed, provided
you fetch it from Conradus,
to whom I gave it to use.

A. Quo signo vis repe-
tam ?

By what Token will you
that I fetch it ?

B. Nempe hóc, quòd
habeo ejus epistolas.

Truly by this, that I
have his Epistles.

A. Id est satis mihi.

That is enough for me.

B. Sed quando reddes ?

But when will you give
it me again ?

A. Quum descripsero con-
textum in tres aut quatuor
prælectiones.

When I shall have writ-
ten out the Context on three
or four Lessons.

B. Matura igitur, ne in-
commodes meo studio.

Make haste then, lest
you hinder my study.

A. Maturabo.

I will make haste.

B. Sed *heus*, cura ne macules, alioquin ægrè commodabo posthac.

A. Nempe *essent* indignus beneficio.

But *ho*, take care you do not blot it, otherwise I shall hardly lend it you hereafter.

Truly I should be unworthy of your kindness.

COLL. X.

A. Vidisne librum meum?

B. Quem librum quaeris?

A. Ciceronis epistolas.

B. Ubi reliquisti.

A. Oblitus sum in scholâ.

B. Fuit tua negligentia.

A. Fateor, sed interim indica, si scias quem accepisse.

B. Cur non adis præceptorem? solet (ut scis) aut ferre ea quæ relicta sunt à nobis in museolum, aut dare alicui qui reddat.

A. Mones bene, quàm obliuiscus sum qui non cogitaveram istud!

Have you seen my Book?

What Book do you seek for?

Cicero's Epistles.

Where left you it?

I forgot it in the School.

That was your Negligence.

I confess it, but in the mean time tell me, if you know any one to have taken it.

Why do not you go to the Master? he is wont (as you know) either to carry those Things which are left by us into his study, or to give them to some body who may give us them again.

You admonish well, how forgetful am I who had not thought of that!

COLL. XI.

A. Potestne dare mutuò mihi aliquantulum pecuniæ?

B. Quantum petis?

Can you lend me a little Money?

How much do you ask for?

A. Quin-

A. Quinque asses, si est commodum tibi.

B. Non habeo tot.

A. Quot igitur?

B. Tantum quatuor.

A. Bene sane, da mihi istos quatuor.

A. Dabo dimidium si vis.

A. Cur non totum?

B. Quia opus est mihi duobus.

A. Da mihi duos igitur, quaeso.

B. Sed non sufficient tibi.

A. Petam ab aliquo alio.

B. Accipe hos duos igitur. Quando reddes?

A. Die Saturni, ut spero, cum pater venerit ad forum.

B. Esto memor igitur.

A. Ne timeas.

Five Pence, if it be convenient to you.

I have not so many.

How many then?

Only four.

Well indeed, give me those four.

I will give you half if you will.

Why not the whole?

Because I have need of two.

Give me two then, I pray.

But they will not be sufficient for you.

I will ask of somebody else.

Take these two then.

When will you repay me?

Upon Saturday, as I hope, when my Father shall come to the Market.

Be mindful then.

Do not fear.

C O L L. XII.

A. Da mutuò mihi duos asses.

B. Nunc non est facile mihi dare.

A. Quid obstat? Scio te accepisse pecuniam hesterno die.

Lend me two Pence.

Now it is not easy for me to lend.

What hinders? I know you to have received Money Yesterday.

B 4

B. Accepi

B. Accepi quidem, sed
libri sunt emendi, et alia
necessaria mihi.

A. Nolo remorari tuum
commodum.

B. Ubi emero quæ sunt
opus mihi, si quid supersit,
dabo mutuo.

A. Interea igitur ex-
pectabo sperans; sed quid
si nihil superstiterit tibi?

B. Dicam tibi statim,
ne expectes diutius frustra.

A. Quando emes ea quæ
decrevisti?

B. Cras, ut spero, aut
ad summum perendie.

I have received indeed,
but Books are to be bought,
and other Things necessary
to me.

I will not hinder your
Advantage.

When I shall have bought
what Things are needful
to me, if any thing remain,
I will lend it.

In the mean time then
I will wait in hopes; but
what if nothing remain
to you?

I will tell you imme-
diately, that you may not
wait longer in vain.

When will you buy
those Things which you
have designed?

To-morrow, as I hope,
or at farthest the Day af-
ter to-morrow.

C O L L. XIII.

A. Abiitne tuus pater?

B. Abiit.

A. Quotâ horâ?

B. Primâ pomeridianâ.

A. Quid dixit tibi?

B. Monuit me multis
verbis ut studerem diligen-
ter.

A. Utinam facias sic.

B. Faciam Deo juvante.

Is your Father gone?

He is gone.

At what a Clock?

At One in the After-
noon.

What said he to you?

He admonished me in
many Words that I should
study diligently.

I wish you would do so.

I will do it God helping.

A. Deditne

Centuria Selecta.

11

A. Deditne tibi pecuniam?

Has he given you Money?

B. Ut solet ferè.

He has given, as he uses commonly.

A. Quantum?

How much?

B. Nihil ad te.

Nothing to you.

A. Fateor; sed tamen quid facies istâ pecuniâ?

I confess it; but yet what will you do with that Money?

B. Emam chartam, et alia quæ sunt opus mihi.

I will buy Paper, and other Things, which are needful to me.

A. Quid si amiseris?

What if you should lose it?

B. Ferendum erit æquo animo.

It will be to be borne with an equal Mind.

A. Quid si fortè eguero, dabisne mutuò?

What if by chance I shall want, will you lend?

B. Dabo mutuò, et libenter quidem.

I will lend, and willingly indeed.

A. Ago tibi gratias.

I give you Thanks.

C O L L. XIV.

A. Ubi est tuus pater nunc?

Where is your Father now?

B. Puto eum esse Lugduni.

I suppose him to be at Lyons.

A. Quid agit illic?

What does he do there?

B. Negotiatur.

He trades.

A. E quo tempore?

From what Time?

B. Ab ipso initio mercatus.

From the very Beginning of the Fair.

A. Miror valde quæ audeat commorari illic tam diu, cum sit tanta pestilentia in eâ urbe.

I wonder much how he dare tarry there so long, seeing there is so great a Plague in that City.

B.

B. Nom

B. Non est adeò mirandum.

A. Itane videtur tibi ?

B. Ita, *profectò*, nam fuit aliàs in majore periculo. sed Dominus Deus custodivit eum semper.

A. Credo equidem, et custodiet eum adhuc. Sed quando est reversurus ?

B. Nescio, *expectamus* in horas.

A. Deus reducat illum.

B. Ita precor.

A. Quònam abis nunc ?

B. Rectà domum, *vale*.

A. Vale tu quoquè.

It is not *so much* to be wondered at.

Does it seem so to you ?

So, *indeed*, for he has been at other times in greater Danger, but the Lord God has guarded him always.

I believe it *indeed*, and will guard him yet. But when is he to return ?

I know not, we expect him every hour.

God bring him back.

So I pray.

Whither are you going now ?

Straight home, *farewell*.

Fare you well too.

COLL. XV.

A. Quid es ita lætus ?

B. Quia pater meus modò venit.

A. Ain' tu, unde venit ?

B. Londino.

A. Quando advenit ?

B. Modò ; ut dixi tibi jam.

A. Jamne salutasti ?

B. Salutavi quum descenderet ex equo.

Why are you so glad ?

Because my Father is just come.

Say you so, whence came he ?

From London.

When came he ?

Just now ; as I have told you already.

Have you already saluted him ?

I saluted him as soon as he alighted from his Horse.

A. Quid

A. Quid amplius fecisti illi?

B. Detraxi calcaria et ocreas.

A. Miror te non mansisse domi propter ejus adventum.

B. Nec ille permisisset, nec ego vellem, præsertim nunc, cum prælectio est audienda.

A. Consulis bene tibi, qui habeas rationem temporis, sed valetne pater?

B. Rectè, Dei beneficio.

A. Equidem plurimum gaudeo, tuâ causâ et ejus, quod rediêrit peregrè salvus.

B. Facis ut decet amicum, sed colloquemur cras pluribus verbis.

A. Vide præceptorem, qui jam ingreditur scholam.

B. Eamus auditum prælectionem.

What more did you for him?

I pulled off his Spurs and Boots.

I wonder you did not stay at Home on account of his coming.

Neither would he permit, nor did I want, especially now, when the Lesson is to be heard.

You consult well for yourself, who have Regard to your Time. But is your Father well?

Well, by God's Blessing.

Truly I am very glad, for your sake, and his, that he hath returned from abroad safe.

You do as becomes a Friend, but we will talk to-morrow in more Words.

See the Master, who now enters the School.

Let us go to hear the Lesson.

C O L L. XVI.

A. Ubi est tuus frater?

B. Ivit domum modò.

A. Quid eò?

B. Petium nobis opsonium.

A. Quid opus est vobis opsonio nunc?

Where is your Brother?

He went Home just now.

Why thither?

To fetch us Victuals.

What Need is there to you of Victuals now?

B. In

B. In merendam.

For our Afternoon's Repast.

A. An non habetis in arcâ vestrâ ?

Have you not in your Chest ?

B. Non.

No.

A. Quid ita non ?

Why not ?

B. Quia mater non solet dare nobis opsonium, nisi in præsens tempus.

Because my Mother does not use to give us *Victuals*, but for the Present Time.

A. Nempe, quia novit vos esse gulosos.

Forsooth, because she knew you to be Gluttons.

B. Quomodo sumus gulosi ?

How are we Gluttons ?

A. Quia fortasse devoratis uno convivio quod datum fuerat in tres.

Because perhaps you devour at one Meal what had been given for three.

B. Tace, Ego dicam præceptorî te vocare nos gulosos.

Hold your Tongue, I will tell the Master that you call us Gluttons.

A. Tace, ego dicam præceptorî fratrem tuum discurrere perpetuò.

Hold your Tongue, I will tell the Master that your Brother runs up and down perpetually.

B. Atqui non solet pro-dire, nisi cum bonâ veniâ præceptoris.

But he does not use to go out, but with the good Leave of the Master.

A. Atqui fallit præceptorem.

But he deceives the Master.

B. Quomodo fallit eum ?

How does he deceive him ?

A. Nam non est mens præceptoris, ut prodeat ter quotidie.

For it is not the Mind of the Master, that he should go out three Times every Day.

B. Sine illum venire, videbis quid respondeat.

Let him come, you shall see what he can answer.

A. Imò,

A. Imò, videat quid
respondeat præceptori.

Nay, let him see what he
can answer to the Master.

C O L L. XVII.

A. Quando expectas re-
ditum patris?

When do you expect the
Return of your Father?

B. Ad octavum diem
hinc.

At the eighth Day from
hence.

A. Quî scis diem?

How know you the Day?

B. Pater ipse scripsit ad
me.

My Father himself wrote
to me.

A. Adventus ejus, ut
spero, ditabit te.

His coming, as I hope
will enrich you.

B. Ero ditior Cræso, si
venerit bene nummatus.

I shall be richer than
Cræsus, if he come well
moneyed.

A. Reddes mihi mutu-
um tunc?

Will you return me the
loan then?

B. Ne dubites, quin si
tibi opus erit ampliùs, non
modò reddam mutuum, sed
etiam referam gratiam.

Do not doubt, but if
you have need of more, I
will not only restore the loan,
but also will return the
Favour.

A. Quomodo?

How?

B. Dabo mutuum pecu-
niam vicissim.

I will lend you Money
in my turn.

A. Nihil opus erit, ut
spero.

There will be no need,
as I hope.

B. At nescis quid possit
accidere.

But you know not what
may happen.

A. Ago tibi gratias;
saluta patrem, ubi rediêrit,
meo nomine.

I thank you; salute your
Father, when he shall re-
turn, in my name.

B. Faciam ita, vale.

I will do so, farewell.

A. Vale tu quoquè.

Fare you well too.

C O L L. XVIII.

A. Cur rides solus ?

B. Quid refert tuâ ?

A. Quia fortasse rides
me.

B. Unde oritur ista sus-
picio ?

A. Quia es malus.

B. Omnes sumus mali
quidem, at ego non sum
pejor te. Nemo ridet igi-
tur, nisi irrideat aliquem ?

A. Non intelligo sic, sed
qui ridet solus, ut audivi
sæpe, aut est stultus, aut
cogitat aliquid mali.

A. Nescio cujus senten-
tia ista sit, sed cujuscunque
sit, non est perpetuò vera ;
tamen accipio admonitio-
nem in bonam partem, et
moneo te vicissim, ut ca-
veas esse suspiciosus, nam
mors est aptissima timidis et
suspiciosis, ut est in nostro
moralì carmine.

B. Memini, boni consula-
tuam admonitionem.

Why do you laugh alone ?

What does that concern
you ?

Because perhaps you
laugh at me.

Whence arises that Sus-
picion ?

Because you are wicked.

We are all wicked in-
deed, but I am not worse
than you. Does no body
laugh then, unless he laugh
at some-body ?

I do not mean so, but
he that laughs alone, as I
have heard often, either is
a Fool, or thinks some Mis-
chief.

I know not whose Say-
ing that may be, but whose-
soever it be, it is not always
true ; yet I take your Admo-
nition in good part, and I
admonish you in my turn,
that you would beware of
being suspicious, for Death
is fittest for timorous and sus-
picious Persons, as it is in
our moral Verse.

I remember, I take in
good Part your Admonition.

COLL. XIX.

A. Quantum pecuniæ habes ?

B. Assem cum semisse ; quantum habes tu ?

A. Non tantum.

B. Quantum igitur ?

A. Unicum assem.

B. Vis dare mutuò mihi ?

A. Est mihi opus.

B. In quem usum ?

A. Ad emendam char-
tam.

B. Reddam tibi hodie.

A. Addendum fuit Deo
juvante.

B. Sic præceptor docet
ex verbo Dei, sed non pos-
sum assuescere.

A. Fac assuescas.

B. Quomodo id fiet ?

A. Si cogites sæpe nos
sic pendere à Deo, ut possi-
mus nihil sine ejus auxilio.

B. Das mihi bonum con-
siliū.

A. Quale velim dari
mihi.

B. Sed ut redeamus ad
propositum, dabis mutuò
mihi istum assem ?

How much Money have
you ?

A Penny with a halfpen-
ny ; How much have you ?

Not so much.

How much then ?

One Penny.

Will you lend it me ?

I have need of it.

For what Use ?

To buy Paper.

I will return it to you to-
Day.

You should have added
God helping :

So the Master teaches
out of the Word of God,
but I cannot use myself to-
it.

See you do use yourself
to it.

How shall that be done ?

If you consider often that
we so depend upon God,
that we can do nothing
without his Help.

You give me good Coun-
sel.

Such as I would have
given me.

But that we may return
to our purpose, will you
lend me that Penny ?

A. Miren

A. Miror te petere mutuo à me, qui habes plus quam ego.

B. Est quidam scholasticus transiens hæc, qui ostentat librum venalem.

A. Quid tum?

B. Cupio emere, quia indicat vilius quam noster bibliopola.

A. Accipe, sed quæso, unde reddes tam citò?

B. A cœnâ ibo domum, ut petam à matre.

A. Quid si nolit dare tibi?

B. Non cunctabitur, cum ostendero illi librum.

I wonder that you ask to borrow of me, who have more than I.

There is a certain Scholar passing this Way, who offers a Book to sell.

What then?

I desire to buy it, because he offers it cheaper than our Bookseller.

Take it, but I pray, whence will you return it so soon?

From Supper I will go home, that I may ask it of my Mother.

What if she should not give you?

She will not delay, when I shall show her the Book.

COLL. XX.

A. Accepi pecuniam à patre hodie, si forte tibi est opus.

B. Nihil opus est nunc, sed tamen ago tibi gratias maximas, quòd pro tuà liberalitate ultro offers mihi beneficium; nam quotusquisque facit id?

A. Credo paucissimos, tamen tu provocasti me sæpe beneficiis.

I have received Money from my Father to Day, if perchance you have Need.

I have no Need now, but yet I give you very great Thanks, that out of your Liberality of your own accord you offer me a Kindness; for how few do that?

I believe very few, yet you have incited me often by Kindnesses.

B. Illa

B. Illa fuerunt adeò parva, ut non sint digna commemoratione.

A. Non est parvum beneficium, quod profectum est ab optimâ voluntate.

B. Utinam expenderemus tam beneficia Dei erga nos, quàm solemus hominum.

A. Ille faxit, ut exerceamus nos in eâ cogitatione, et sapius, et diligentius.

B. Illud profectò est necessarium, si volumus experiri ejus benignitatem sapius ergo nos.

Those were so small, that they are not worth mentioning.

It is not a small Kindness, which proceeded from a very good will.

I wish we would consider as well the Kindnesses of God towards us, as we use to do those of Men.

May he grant, that we may exercise ourselves in that Thought, both oftener, and more diligently.

That truly is necessary, if we would experience his Kindness oftener towards us.

C O L L. XXI.

A. Quid sibi vult quòd abfueris hâc totâ hebdomade ?

B. Oportuit me manere domi.

A. Quamobrem ?

B. Ut adessem matri, quæ ægrotabat.

A. Quid officium præstabas illi ?

B. Legebam ei sæpius.

A. Quid legebas ?

B. Aliquid ex sacris literis.

What means it that you have been absent this whole Week ?

I was obliged to stay at Home.

What for ?

That I might be with my Mother, who was sick.

What Office did you do her ?

I read to her often.

What did you read ?

Something out of the Holy Scriptures.

A. Illud

A. Istud fuit sanctum
et laudabile ministerium;
utinam omnes sic studerent
verbo Dei. Sed quid; age-
bas nihil aliud?

B. Quoties erat opus mi-
nistrabam illi cum ancillâ.

A. Suntne hæc vera?

B. Habeo testimonium.

A. Profer illud.

B. Ecce!

A. Quis scripsit?

B. Noster famulus, no-
mine matris.

A. Agnosco manum e-
jus, quia attulisti mihi sæ-
pe ab illo.

B. Licetne igitur redire
in meam sedem?

A. Quidni liceat, cum
satisfeceris mihi?

B. Ago tibi gratias præ-
ceptor.

That was a holy and
laudable Service; I wish
all People did so, study the
Word of God. But what;
did you do nothing else?

As often as it was need-
ful I ministered to her with
the Maid.

Are these Things true?

I have a Note.

Produce it.

See here!

Who wrote it?

Our Man, in the Name
of my Mother.

I know his Hand, be-
cause you have often brought
me from him.

May I therefore return
into my Seat?

Why may you not, see-
ing you have satisfied me?

I give you Thanks Ma-
ster.

COLL. XXII.

A. Salve præceptor.

B. Venis auspiciatò, quid
nuncias?

A. Meus pater orat te
ut eamus unâ in nostros
hortos suburbanos animi
causâ.

B. Serenitas cœli invitat
vos ad eam rem, et nunc
sumus feriati. Sed quid
vide-

God save you Master

You come luckily, what
News do you bring?

My Father begs of you
that we may go together
into our Gardens in the
Suburbs for our Recreation.

The Serenity of the
Weather invites you to that
Thing, and now we keep
Holi-

videbimus illic jucundum
adspēctū?

A. Varias et pulchras
arbores cum fructibus suis,
item miram varietatem
herbarum et florum.

B. Est nihil hoc tem-
pore jucundius illis rebus.

A. Ea est beneficentia
Dei erga nos.

B. Quam debemus ex-
tollere assiduīs laudibus.

A. Sed vereor ne simus
in morā patri.

B. Expecta paulisper,
dum muto togam, ut sim
expeditior ad ambulandum.
Jam sum paratus, eamus, sed
estne pater domi?

A. Expectat nos præ fo-
ribus.

B. Bene est, vide ut sa-
lutes eum decenter.

A. Admoniti sumus de
hoc à te sæpius.

Holiday. But what shall we
see there pleasant to be seen?

Several and fair Trees
with their Fruits, likewise
a wonderful Variety of
Herbs and Flowers.

There is nothing at this
Time more pleasant than
those Things.

That is the Bounty of
God towards us.

Which we ought to ex-
tol with continual Praises.

But I am afraid lest we
should be in Delay to my
Father.

Stay a little, till I change
my Gown, that I may be
more nimble for walking.
Now I am ready, let us
go, but is your Father at
Home?

He waits us at the
Door.

It is well, see that you
salute him decently.

We have been admo-
nished of this by you often.

COLL. XXIII.

A. Tuus frater aut gar-
rit semper in concione, aut
ineptit, aut incitat ali-
quem; ex quo fit, ut sit
sæpe notandus, ac deinde
vapulet.

Your Brother either
prates always during Ser-
mon, or fools, or provokes
somebody; from whence it
comes to pass, that he is
often to be set down, and
then is whipt.

B. Quid

B. Quid vis faciam ?

What will you that I should do ?

A. Cur non mones sæpe ?

Why do not you admonish him often ?

B. Nunquam desisto monere.

I never cease to admonish him.

A. Perge precor.

Go on I pray you.

B. Nihil est quod me preceris, nunquam cessabo donec (Deo volente) correxerit se ex aliquâ parte.

You need not pray me, I will never cease, till (God willing) he shall reform himself in some measure.

A. Sic usurpabis Catonis præceptum, quando mones aliquem ; nōsti cætera.

So you will use Cato's Precept, when you admonish any one, you know the rest.

B. Sed oro te, mi Abraham, ut, quoties notaveris eum, renuncies id mihi.

But I pray you, my Abraham, that, as often as you shall set him down, you will tell it me.

A. Nunquam esset finis, adeò frequens est nomen in meis commentariolis.

There would never be an End, so frequent is his Name in my Bills.

B. Saltem fac me certiores, quum peccaverit denuo, tum dicam patri, cujus verba timet magis quàm verbera.

At least make me acquainted, when he shall transgress again, then I will tell my Father, whose Words he fears more than Blows.

A. Istud non est parvum argumentum bonæ indolis.

That is no small Argument of a good Disposition.

B. Ita spero, quidem ; facies igitur quod rogo ?

So I hope, indeed ; will you do then what I ask ?

A. Ego verò, ac lubens.

I will indeed, and willingly.

C O L L. XXIV.

A. Emistine *scalpellum* ut volebas nupèr?

B. Non emi.

A. Quid *obstitit*? nam dixeras mihi te empturum hodie.

B. Dixeram quidem, sed postea venit mihi in mentem præstare ut expectem mercatum futurum proxime in hac ipsâ urbe.

A. Quid *lucri facies* inde?

B. Et emam minoris, et melioris notæ, nempe, ex officinis Germaniæ.

A. Quis dedit tibi istud consilium?

B. Noster Hieronymus.

A. Fecit bene, nam debemus dare bonum consilium semper amicis.

B. Tantùmne amicis igitur?

A. Imò et inimicis fa-teor, quia Christus noster optimus præceptor jubet sic.

B. Utinam conservemus ejus doctrinam bene infixam memoriæ, ac sequamur eam perpetuò.

Have you bought a Penknife as you wanted lately?

I have not bought one.

What hindered? for you told me you would buy one to Day.

I told you indeed, but afterwards it came into my Mind, that it would be better to wait till the fair that is to be next in this very City.

What Gain will you make from thence?

I shall both buy it for less and of a better Mark, to wit, from the Shops of Germany.

Who gave you that Advice?

Our Jerom.

He did well, for we ought to give good Advice always to our Friends.

Only to our Friends then?

Yes and to our Enemies I confess, because Christ, our best Master, bids us do so.

I wish we may keep his Doctrine well fixed in our Memory, and that we may follow it perpetually.

A. Ille

A. Ille spiritus bonus
faxit, cujus unius instinctu
animi nostri accenduntur
ad agendum bene.

B. Precaris bene.

May that good Spirit
grant it, by whose only
Instinct our Minds are in-
flamed to do well.

You pray well.

C O L L. XXV.

A. Præceptor, visne
dare præmiolum?

B. Quamobrem?

A. Causâ victoriæ.

B. Ubi sunt tui compa-
res?

A. Hic sunt Hugo et
Audax.

B. Heus nomenclator!
suntne hi victores hâc heb-
domade?

A. Habent paucissimas
notas omnium.

B. Ergo sunt victores:
quid aliud quæro ex te?
Quod præmium petitis igi-
tur?

A. Quod placuerit tibi.

B. Quo jure debeo?

A. Ex promisso.

B. Dicitis æquum; nam
quicquid est rectè promif-
sum debet præstari.

A. Sic didicimus ex te.

Master, will you give
me a little Reward?

What for?

On the Account of vic-
tory.

Where are your Fel-
lows?

Here are Hugh and
Audax.

Soho Monitor! are these
Victors this Week?

They have the fewest
Marks of all.

Then they are Vic-
tors: what else do I ask
of thee? What Reward do
you desire then?

What shall please you.

By what right do I owe?

By Promise.

You say fair; for what-
soever is rightly promised,
ought to be performed.

So we have learnt of
you.

B. Ecce

B. Ecce vobis pennæ singulæ ad scribendum, ac ne putetis esse vulgares, sunt ex earum genere, quæ appellantur vulgò Hollandicæ.

A. Agimus tibi gratias, præceptor.

B. Quin potius agite gratias Deo, auctori omnium bonorum, qui dat prosperos successus studiis vestris; vos autem pergitte diligenter in studio literarum.

A. Dabimus operam, quantum Deus juvabit nos.

B. Omnia nostra sunt vana sine ejus ope.

See here for you Pens apiece to write with, and that you may not think them to be common ones, they are of their Kind, which are called vulgarly Holland Pens.

We give you Thanks, Master.

But rather give Thanks to God, the Authour of all good Things, who gives prosperous Success to your Studies; and do you go on diligently in the Study of Letters.

We will do our Endeavour, as much as God shall help us.

All our doings are vain without his Help.

COLL. XXVI.

A. Quando es profecturus domum?

B. Cras, Deo juvante.

A. Quis jussit?

B. Pater.

A. Sed quando jussit?

B. Scripsit ad me superiore hebdomade.

A. Quo die accepisti literas?

B. Die Veneris.

When are you to go Home?

To-morrow, God helping.

Who ordered?

My Father.

But when did he order?

He writ to me the last Week.

Upon what Day did you receive his Letters?

Upon Friday.

A. Quid

A. Quid *literæ contine-*
bant præterea?

B. Omnes *rectè valere,*
et initium vindemiæ fore
proximâ hebdomade.

A. O fortunatum *pue-*
rum qui properas vindemia-
tum!

B. Vis *dicam patri meo,*
ut accersat te?

A. Quàm acceptum *fa-*
ceres mihi!

B. Sed *vereor ut velit.*

A. Imò, *gaudebit, tum*
propter nostram conjunctio-
nem, tum quòd colloquendo
Latinè exercebimus nos, et
conferemus unâ interdum de
studio.

B. Oh! *exilio gaudio.*

A. Amabò *te cura id,*
mi animule.

B. Senties; *interim pre-*
cemur Deum, ut vertat
nostra facta et consilia in
gloriam sui nominis.

A. Mones *bene, et certè*
expedit facere ita.

What did his *Letters con-*
tain beside?

That all *are well, and*
that the Beginning of the
Vintage will be next Week.

O fortunate *Boy who*
hasten to the Vintage!

Will you *that I tell my*
Father, that he may send
for you?

How acceptable a *Thing*
you would do to me!

But *I am afraid he will*
not.

Nay, *he will be glad,*
both for our Acquaintance,
and also because by talking
together in Latin we shall
exercise ourselves, and shall
confer together sometimes
about our Study.

O! *I leap for joy.*

I pray you take care of
that, my little Soul.

You shall find! *in the*
mean Time let us pray to
God, that he would turn
our Actions and Counsels to
the Glory of his Name.

You advise *well, and*
certainly it is expedient to
do so.

C O L L. XXVII.

A. Habesne duas aut tres pennas?

B. Habeo tantum duas.

A. Da commodatò mihi unam.

B. Non faciam.

A. Cur non?

B. Ne abutaris.

A. Memento, fortasse aliquando rogabis me aliquid frustra.

B. Atqui Christus jubet nos compensare malum bono.

A. Nondum didici illud.

B. Sed oportet te discere, si cupis esse discipulus Christi.

A. Quid cupio magis?

B. Disce igitur imitari magistrum.

A. Discam progressu temporis.

B. Præstaret incipere nunc.

A. Urges me nimis, nondum complevi octavum annum, ut mater ait.

B. Est semper tempus agendi bene; sed interim ne succenseas mihi, quæso, jocabar enim,
us

Have you two, or three, Pens?

I have but two.

Lend me one.

I will not do it.

Why not?

Lest you should abuse it.

Remember, perhaps some-time you will ask me something in vain.

But Christ bids us compensate Evil with Good.

I have not yet learnt that.

But it behoves you to learn IT, if you desire to be the Disciple of Christ.

What do I desire more?

Learn then to imitate your Master.

I shall learn in process of Time.

It would be better to begin now.

You urge me too much, I have not yet completed the eighth Year, as my Mother says.

It is always time to do well; but in the mean time be not angry with me, I pray, for I jested

C

that

ut invitarem te ad colloquendum tantisper dum sumus otiosi, ecce penna tibi, eaque non omnino pessima.

A. Reddam tibi statim, cum descripsero aliquid.

B. Ne reddas.

A. Quid faciam igitur?

B. Quicquid voles, nam datur tibi dono à me.

A. Habeo tibi maximas gratias.

that I might invite you to talk a little, while we are at Leisure, look here's a Pen for you, and that not at all the worst.

I will give it you again presently, when I shall have written out something.

Do not give it me again.

What shall I do then?

Whatever you will, for it is given you as a Gift by me.

I give you very great Thanks.

C O L L. XXVIII.

A. Unde redis tam anhelus?

B. A Foro.

A. Quod offers illinc?

B. Scalpellum.

A. Quanti emisisti?

B. Duobus assibus.

A. Estne bonum?

B. Est à Germaniâ, ut mercator dixit; vide notam.

A. Ego minimè novi, sed non facis prudenter satis, qui fidis cuilibet mercatori.

B. Quid facerem?

Whence return you so out of Breath?

From the Market.

What do you bring from thence?

A Penknife.

For how much bought you it?

For two pence.

Is it a good one?

It is from Germany, as the Tradesman said; see the Mark.

I do not know, but you do not wisely enough, who trust any Tradesman.

What should I do?

A. De-

A. Debuisti adhibere aliquem peritum, qui deligeret optimum tibi.

You should have got some skilful Person, who might have chosen the best for you.

B. Hic erravi fateor, sed hoc consolatur me, quod mercator habetur bonus vir, utpote evangelicæ professionis.

Here I erred I confess, but this comforts me, that the Tradesman is accounted a good Man, as being of the Evangelick Profession.

A. Quasi sint nulli fallaces ejusmodi.

As though there were no Knaves of that Sort.

B. Puto esse plurimos. Sed omittamus hæc, et experiamur potius scalpellum.

I think there are many. But let us omit these Things, and try rather the Penknife.

A. Experientia docebit nos.

Experience will teach us.

B. Accipe et tenta, obsecro; nam non probavi nisi levissimè, idque inter emendum.

Take and try it, I pray; for I have not tried it unless very slightly, and that at buying.

A. Papæ! quis docuit te eligere tam prudenter?

Strange! who taught you to chuse so prudently?

B. Rogas? non meministi præceptorem dicere nobis tam sæpe, esse Deum solum qui docet bona?

Do you ask? do not you remember that the Master tells us so oft, that it is God alone who teacheth good Things?

A. Profectò docuit te optimè hic.

Truly he taught you very well here.

B. Ago illi gratias ex animo; et precor ut doceat me parere suæ voluntati semper.

I give him Thanks from my soul; and I pray that he would teach me to obey his Will always.

B. Ego quoque precor
idem; nec solum nobis,
sed omnibus piis.

A. Facis ut decet pium
puerum.

B. Sed estne tempus ut
conferamus nos in auditor-
ium?

A. Sic est, sume libros,
et eamus una.

I too pray the same;
nor only for us, but for all
the Godly.

You do as becomes a
pious Boy.

But is it not Time that
we betake ourselves into
the Auditory?

So it is, take your Books,
and let us go together.

C O L L. XXIX.

A. Commoda mihi Vir-
gilium in duos dies, si po-
test fieri, nullo incommo-
do tuo.

B. Profecto non possum.

A. Cur non?

B. Quia Gerardus qui
accepit commodato nuper
a me opposuit pignori.

A. Ain' tu, pignori?

B. Sic est ut dico.

A. Quanti oppignoravit?

B. Tribus assibus, ut ait.

A. O ingratum homi-
nem!

B. Tantumne ingratum?

A. Imò verò, et ingra-
tum et malum. Sed potu-
istne oppignorare rem tuam
te inconsulto?

Lend me Virgil for two
Days, if it may be done,
with no Inconveniency to
you.

Truly I cannot.

Why not?

Because Gerard who
borrowed it lately of me
has laid it in Pawn.

Say you so, in Pawn?

So it is as I say.

For how much did he
pawn it.

For three Pence, as he
says.

O ungrateful Man!

Only ungrateful?

Yes truly, both ungrate-
ful and wicked. But could
he pawn your Thing with-
out consulting you?

B. Potuit,

B. Potuit, ut vides factum.

A. Tamen non debuit.

B. Tetigisti rem acu; sed quid facerem?

A. Rogas? defer eum ad præceptorem.

B. Malo pati istam injuriam, quam committere ut miser vapulet.

A. Facis bene, dummodo reddat tuum.

B. Reddet, spero.

A. Unde redderet?

B. Ait se accepturum pecuniam à patre brevè.

A. Quid si fallat te?

B. Potest fieri, sed tamen expectabo aliquot dies quid sit futurum, ac deinde capiam consilium.

A. Nihil est tutius recto consilio.

B. Meministi probè, nam sic præceptor dictavit nobis; sed nunquid vis aliud?

A. Ut sit bene tibi.

B. Et optimè tibi.

He could, as you see done.

Yet he ought not.

You have touched the Thing with a Needle; but what should I do?

Do you ask? carry him to the Master.

I had rather suffer that Injury, than cause that the poor Boy be whipped.

You do well, so be he return your own again.

He will return it, I hope.

Whence should he return it?

He says that he is about to receive Money from his Father shortly.

What if he should deceive you?

It may be done, but yet I will wait some Days what will be, and then I will take Advice.

Nothing is safer than good Advice.

You remember well, for so the Master hath dictated to us; but would you any thing else?

That it may be well to you.

And very well to you.

C O L L. XXX.

A. Quis novus deauratus liber est iste, quem ostentas tam magnificè ?

B. Terentius.

A. Ubi fuit impressus ?

B. Lutetiæ.

A. Quis dedit eum tibi.

B. Emi meâ pecuniâ.

A. Unde nactus es pecuniam ?

B. Quæris istud stultè, quasi ego furatus sim.

A. Absit à me cogitare istud. Sed rogabam animi causâ.

B. Nec ego reprehendi dictum tuum seriò ; sed solumus joculari eo modo cum familiaribus.

A. Nihil prohibet joculari, modo Deus ne offendatur. Sed age revertamur ad propositum ; de quo emisisti istum Terentium ?

B. De Clemente.

A. Illone circumforaneo bibliopola.

B. Maximè.

A. Quanti constitit ?

B. Decem assibus.

What new gilt Book is that, which you show so proudly ?

Terence.

Where was it printed ?

At Paris.

Who gave it you ?

I bought it with my own Money.

Whence got you Money ?

You ask that foolishly, as though I had stolen it.

Far be it from me to think that. But I asked for my Pleasure's sake.

Nor did I blame your Saying in earnest ; but we use to jest after that Manner with our Acquaintance.

Nothing hinders to jest, provided God be not offended. But come let us return to our Purpose ; of whom did you buy that Terence ?

Of Clement.

Of that pedling Book-seller ?

Yes.

How much cost it ?

Ten Pence.

A. Nihilne

A. Nihilne amplius ?

B. Nihil omnino.

A. Profectò pretium est
vile satis, præsertim cum
sit auratus, et adeò elegan-
ter compactus ; erantne alii
codices similes ?

B. Duo, vel tres.

A. Deduc me, quæso,
ad illum.

B. Eamus.

Nothing more ?

Nothing at all.

Truly the Price is cheap
enough, especially seeing it
is gilt, and so finely bound ;
were there other Books like
it ?

Two, or three.

Lead me, I pray, to
him.

Let us go.

C O L L. XXXI.

A. Nonne est hic liber
tuus ?

B. Ostende mihi.

A. Agnosco meum ; ubi
invenisti ?

B. In Scholâ.

A. Ago tibi gratias quòd
collegeris eum.

B. Atque nunc esses no-
tandus, si vellem agere te-
cum summo jure.

A. Quid ita ?

B. Nescis nostras scho-
lasticas leges ?

A. Ipsæ leges cupiunt
regi jure.

B. Quo jure nostræ leges
reguntur ?

A. Æquitate et præcep-
toris arbitrio, qui condidit
eas nobis privatim.

Is not this Book yours ?

Show it me.

I know it to be mine ;
where found you it ?

In the School.

I give you Thanks that
you took it up.

But now you would be
to be set down, if I had
a mind to deal with you in
strict Law.

Why so ?

Do not you know our
School Laws ?

The very Laws desire
to be ruled by Right.

By what Right are our
Laws governed ?

By Equity and the Ma-
ster's Pleasure, who made
them for us privately.

Præterea non solet esse tam severus in eo quod peccatum est negligentia, vel obliuione.

B. Ego expertus sum sæpius sic ; sed quoquomodo peccaveris, causa dicenda erit coram observatore.

A. Non timeo dicere causam ubi est nihil periculi.

B. Taceo.

A. Sed, quæso, quid opus est ut monitor sciat id ? nam Deus non offensus est hic.

B. Age celabo.

A. Facies bene.

B. Sed heus, memento referre par pari.

A. Meminero.

Besides, he does not use to be so severe in that which is done amiss thro' Negligence, or Forgetfulness.

I have found it often so ; but however you offend, your Cause is to be pleaded before the Monitor.

I fear not to plead my Cause where there is nothing of Danger.

I am silent.

But, I pray, what Need is there that the Monitor should know that ? for God has not been offended here.

Well I will conceal it.

You will do well.

But heark you, remember to return like for like.

I will remember.

C O L L. XXXII.

*A. Quando repetes scho-
lam ?*

B. Nescio.

*A. Cur non admones pa-
trem de eâ re ?*

*B. Quid putas me cu-
rare ?*

*A. Parum admodum, ut
credo.*

B. Profectò dicis verum.

*When will you go again
to School ?*

I know not.

*Why do you not put your
Father in mind of that
Thing ?*

*What do you think I
care ?*

*Very little, as I be-
lieve.*

Indeed you say true.

B. Est

A. Est signi satis te non amare literas.

B. Scio legere, scribere, loqui Latine mediocriter, quid opus est mihi tantâ scientiâ? scio plura quàm tres papistici sacerdotes.

A. O miserum adolescentem! ficcine contemnis rem inæstimabilem?

B. Unde videor miser tibi?

A. Amice! feci tibi nullam injuriam; nam quod dixi tibi non est convitium, ne tu accipias in malam partem: sed misereor tui, quòd contemnis id quod parit felicitatem.

B. Lucrum, divitiæ, et voluptas, pariunt felicitatem.

A. Imò ista fuerunt exitio multis, tametsi divitiæ sunt donum Dei, nec nocent nisi iis qui abutuntur. Verùm est nulla possessio pretiosior quàm virtus et cognitio honestarum rerum.

B. Vis concionari igitur, ut video.

It is Sign enough that you do not love Learning.

I know to read, to write, to speak Latin indifferently, what Need have I of so much Knowledge? I know more than three Popish Priests.

O miserable Youth! do you so despise a Thing inestimable?

For what do I seem miserable to you?

O Friend! I have done you no Wrong; for what I said to you is not a Reproach, that you may not take it in evil Part: But I pity you, that you contemn that which produceth Happiness.

Gain, Riches, and Pleasure, produce Happiness.

Nay those Things have been Destruction to many, altho' Riches are the Gift of God, and do no Hurt, unless to those who abuse them. But there is no Possession more precious than Virtue and the Knowledge of honest Things.

You will preach then, as I see.

A. Ucinam audivisses
divinas conciones *diligen-*
ter.

I wish you had heard
godly Sermons *diligently.*

B. Hem obtundis me,
nunquid vis?

Oh you deafen me, would
you any Thing?

A. Ut Deus det tibi bo-
nam mentem.

That God would give
you a good Mind.

B. Fortasse est tibi ma-
gis opus eâ quàm mibi.

Perhaps you have more
need of that than I.

A. Vale.

Farewel.

C O L L. XXXIII.

A. Miror quid tibi velis,
tu es semper ferè otiosus, aut
garris aut ineptis.

I wonder what you
mean, you are always al-
most idle, you either prate
or play the Fool.

B. Quid vis faciam?

What would you that I
should do?

A. Stude *diligenter.*

Study *diligently.*

B. Cur mones me istud?

Why do you admonish me
to that?

A. Pro meo amore in te,
tuâque utilitate.

Out of my love to you,
and for your own Good.

B. Mones frustra.

You admonish in vain.

A. Quid ita?

Why so?

B. Quia animus non est
in literis.

Because my Mind is not
for Learning.

A. Quid velles ergo?

What would you then?

B. Discere aliquam ar-
tem aptam ingenio meo.

Learn some Trade *suita-*
ble to my Genius.

A. Jamne cogitasti quæ-
nam ars placeat tibi potissi-
mum?

Have you considered al-
ready what Trade may
please you best?

B. Jampridem.

Long since.

A. Cur

A. Cur ergo non admones patrem?

B. Nunquam ausus sum.

A. Cur non?

B. Vereor ne irascatur mihi.

A. Roga præceptorem ut dicat illi.

B. Imò oro te, dic præceptori meis verbis, nam verecundia prohibet me. Facies quod rogo?

A. Faciam certè, idque libentissimè; nam tædet me valde videre te adeò remissum.

B. O quàm gratum feceris mihi!

A. Sed præceptor vocabit te.

B. Quid tum? occasio oblata reddet me audacem ad aperiendam meam mentem liberè.

A. Judicas rectè.

B. Fac tu igitur, memineris tui promissi, deinde renuncia quid ille responderit.

A. Alioquin essem inutilis nuncius tibi.

Why then do not you acquaint your Father?

I never durst.

Why not?

I am afraid lest he should be angry with me.

Ask the Master that he may tell him.

Nay, I beseech you, tell the Master in my Words, for Bashfulness hinders me. Will you do what I ask?

I will do it certainly, and that very willingly; for it troubles me very much to see you so careless.

O how acceptable a Thing will you do me!

But the Master will call you.

What then? an Occasion offered will make me bold to open my Mind freely.

You judge rightly.

See you then, that you be mindful of your Promise, afterwards report what he shall have answered.

Otherwise I shall be an useless Messenger to you.

C O L L. XXXIV.

A. Euge, *audi vi* fororem tuam *nupisse*.

B. Audisti *verum*.

A. Quis *est* maritus ejus?

B. Quidam *civis* Lugdunensis, *progenitus* honestis parentibus.

A. Estne *dives*?

B. Sic *babetur*, sed *tamen* meus pater facit hæc *longè* pluris: *Primum*, quòd sit bene moratus *adolescens*; deinde, quòd sit non solum *doctissimus*, sed etiam *amantissimus* bonarum *literarum*; denique, quòd sit *verus* cultor Dei, et *summus* observator *Christianæ* religionis.

A. Narras *mibi* egregios *titulos* adolescentis. O *felicem* sororem!

B. Dixeris *felicem* sanè, *haud* abs re, *siquidem* sic agnoscat illud bonum *perpetuò*, ut *meminerit* semper *profectum* esse ex bonitate Dei, atque ob id agat ei *immortales* gratias.

O Brave, I have heard that your Sister is married.

You have heard true.

Who is her Husband?

A certain Citizen of Lyons, born of honourable Parents.

Is he rich?

So he is accounted, but yet my Father makes these Things of far more Value: First, that he is a well moraled young Man; then, that he is not only very learned, but also a very great Lover of Learning; lastly, that he is a true Worshipper of God, and a very great Observer of the Christian Religion.

You give me an excellent Character of the young Man. O happy Sister!

You may call her happy indeed, not without Reason, if she so acknowledge that Blessing continually, that she may always remember it to have proceeded from the Goodness of God, and for that should give to him immortal Thanks.

A. Credo

A. Credo facturam illud.

B. Ita spero quidem, sic enim instituta est à parentibus in Christianâ doctrinâ.

A. Sed jam domestica negotia revocant me aliò, ergo vale.

B. Vale tu quoquè, sed memento dicere salutem plurimam meis verbis tuis omnibus, præcipuè patri matrique, et ipsi novæ nuptæ, et dicito me gratulari illi faustum hoc conjugium.

A. Faciam, et quidem libentissimè.

I believe *she* will do that.

So I hope indeed, for so *she* has been instructed by her Parents in the Christian Doctrine.

But now domestick Business calls me another Way, therefore farewell.

Fare you well too, but remember to give my best Service to all your Friends, especially to your Father and Mother, and the new married Lady, and tell her that I congratulate her upon this happy Wedding.

I will do it, and indeed very willingly.

COLL. XXXV.

A. Quot annos natus es?

B. Tredecim, ut accepi à matre. Quot annos natus es tu?

A. Non tot.

B. Quot igitur?

A. Duodecim.

B. Sed quotum annum agit frater?

A. Octavum.

B. Quid ais? loquitur Latine.

How many years old are you?

Thirteen, as I have heard from my Mother. How many Years old are you?

Not so many.

How many then?

Twelve

But what year is your Brother going on?

The Eighth.

What say you? he speaks Latin.

A. Quid

A. Quid miraris ? habemus semper domi pædagogum et doctum et diligentem, qui docet nos semper loqui Latinè, effert nihil Anglicum, nisi causâ declarandi aliquid; quin etiam non audemus alloqui patrem nisi Latinè.

B. Nunquam loquimini igitur Anglicè ?

A. Solùm cum matre, idque certâ quâdam horâ cum illa jubet nos vocari ad se.

B. Quid agitis cum familiâ ?

A. Loquimur rarè cum familiâ, et quidem tantùm in transitu, et tamen famuli ipsi alloquuntur nos Latinè.

B. Quid ancillæ ?

A. Si quando usus postulat ut alloquamur eas, utimur sermone Anglicano, ut solemus facere cum matre.

B. O vos felices, qui docemini tam diligenter !

A. Est gratia Deo, cuius dono habemus patrem qui curat nos erudiendos tam accuratè.

Why do you wonder ? we have always at home a Master both learned and diligent, who teacheth us always to talk Latin, utters nothing English, unless for the sake of explaining something ; moreover we dare not speak to our Father but in Latin.

Do you never speak then in English ?

Only with our Mother, and that at a certain Hour when she orders us to be called to her.

What do you with the Family ?

We talk rarely with the Family, and indeed only in passing, and yet the Servants themselves speak to us in Latin.

What do the Maids ?

If at any time Need require that we should speak to them, we use the English Tongue, as we use to do with our Mother.

O happy you, who are taught so diligently !

Thanks be to God, by whose Gift we have a Father who takes care we be instructed so accurately.

B. Certè

B. Certè laus et honor
ejus rei debetur cœlesti pa-
tri unico.

Certainly the Praise and
Honour of that thing is due
to our heavenly Father
only.

A. Sed quid agimus ?
jam audio catalogum reci-
tari.

But what do we ? now
I hear the Bill calling over.

B. Festinemus igitur.

Let us hasten then.

C O L L. XXXVI.

A. Venitne pater ad mer-
catum ?

Is your Father come to
the Market ?

B. Convenit me hodie
manè cùm surgerem è lecto.

He came to me to Day
Morning when I was ri-
sing out of Bed.

A. Petiisti nihil ab eo ?

Did you ask nothing of
him ?

B. Imò, pecuniam.

Yes, Money.

A. Et dedit tibi ?

And did he give to you ?

B. In præsentiâ.

For the present.

A. Quantum obsecro ?

How much I pray ?

B. Viginti asses.

Twenty Pence.

A. Papæ ! viginti asses,
qui fit ut audeat commit-
tere tantum pecuniæ tibi ?

O strange ! twenty Pence,
how comes it to pass that
he dare trust so much Mo-
ney to you ?

B. Quia novit me esse
fragi dispensatorem, siqui-
dem semper reddo illi ratio-
nem usque ad teruncium.

Because he knows me to
be a good Husband, since I
always give him an Ac-
count even to a Farthing.

A. Sed impetravisti æ-
grè fortasse ?

But you got it difficultly
perhaps ?

B. Imò facillimè, atque
cum gratiâ.

Nay very easily, and
with a good Will.

- A. O mitem parentem !
 B. Certè mitissimum.
 A. Sed ut redeamus ad rem, quid facies istâ pecuniâ ?
 B. Emam libros, et alia necessaria mihi.
 A. Potesne dare mutuo mihi aliquid ?
 B. Possum modò eges.
 A. Nisi egerem, non peterem.
 B. Quantum vis accipere à me ?
 A. Quinque asses.
 B. Accipe.
 A. O verum amicum !
 B. Non est verus amicus qui non iuvat amicum in tempore, si habet unde iuvet.
 A. Certus amicus, ut est in proverbio, carnitur in incertâ re.
 B. Quando reddes mutuum ?
 A. Ubi primùm pater venerit in hanc urbem.
 B. Quando speres venturum ?
 A. In mercatu proximo, nempe, ad octavum diem Octobris.
- O mild Father !
 Certainly very mild.
 But that we may return to the Matter, what will you do with that Money ?
 I will buy Books, and other Things necessary for me.
 Can you lend me some ?
 I can if you want.
 Unless I wanted, I should not ask.
 How much will you have of me ?
 Five Pence.
 Take them.
 O true Friend !
 He is not a true Friend who does not help his Friend in Time, if he has whence he may help him.
 A sure Friend, as it is in the Proverb, is seen in a doubtful Matter.
 When will you return the Loan ?
 As soon as my Father shall come into this City.
 When may you hope him to come ?
 On the next Market, to wit, on the Eighth Day of October.

COLL. XXXVII.

A. Nescis *vetitum esse*
loqui *submissè* inter nos?

Do not you know *that*
it is forbid to speak low
among ourselves?

B. Quidni scirem, *cùm*
præceptor inculcet nobis
causas ejus rei tam sæpe!

Why should I not
know, *when the Master*
inculcates upon us the Causes
of that Thing *so* often?

A. Cur igitur faciebas
contrà modò?

Why then did you do
the contrary just now?

B. Quia Isaac *cœpe-*
rat alloqui me.

Because Isaac began to
speak to me.

A. Quid tum? debuisti
admonere illum, non imi-
tari.

What then? you ought
to *admonish him, not to*
imitate him.

B. Debui, *sed tunc non*
venit mihi in mentem.

I ought, *but then it did*
not come into my Mind.

A. Sed interim es no-
tandus.

But in the mean time
you are to be set down.

B. Minimè *verò, nisi*
vis esse severior ipso præ-
ceptore.

No indeed, unless you
will be severer than the
Master himself.

A. Dic mihi causam.

Tell me the Reason.

B. Quia *præceptor vetat*
quempiam notari, qui spon-
te agnoverit delictum, mo-
dò ne sit tale factum quod
interdictum sit verbo Dei.

Because the Master for-
bids any one to be set down,
who voluntarily shall ac-
knowledge his Fault, pro-
vided it be not such a Fact
as is forbidden by the Word
of God.

A. Nonne præceptum
est à Deo ut obediamus
parentibus?

Is it not commanded
by God that we should obey
our Parents?

B. Illud est quintum
præceptum decalogi.

That is the Fifth Com-
mandment of the Deca-
logue.

A. At-

A. Atqui, *ut habemus in catechismo*, istud *præceptum* patet *latius*; nam *sub nomine parentum* complectitur *præceptores*, *magistratus*, *et denique omnes quibus Deus subjecit nos*.

B. Equidem *non nego esse vera quæ narras*, sed *ma- lo consulere præceptorem*, quàm *disputare tecum*, alioquin *induceres me in majus malum*, quod *est vitium contentionis*, multò *magis vetitum à præceptore*.

A. Dicis *æquum*, memineris igitur *admonere præceptorem*.

B. Ne *putes me obliturum*, *præsertim cum meares agatur*.

But, *as we have it in our Catechism*, that *Commandment* extends *further*; for *under the Name of Parents* it comprehends *Masters, Magistrates*, and finally, *all to whom God hath subjected us*.

Truly *I do not deny those Things to be true which you say*, but *I had rather consult the Master, than dispute with you*; otherwise *you would lead me into a greater Evil*, which is the *Vice of Contention*, much more *forbidden by the Master*.

You say *just*, remember *then* to put the *Master in mind*.

Do not think *that I will forget*, especially when *my own Affair is in Agitation*.

C O L L. XXXVIII.

A. Heus *puer!*

B. Hem *præceptor*, quid *vis?*

A. Pone *libros*, *studuisti satis toto die*; para *te*, *ut eamus ambulatum*.

Soho *Boy!*

Anon *Master*, what *would you*.

Lay by your *Books*, you have studied *enough* all *Day*; prepare *yourself*, that *we may go a walking*.

B. Nonne

B. Nonne præstaret à
cænâ ?

A. Exercitatio corporis
est salubrior ante cibum.
Narra dictum Socratis in
eam sententiam.

B. Cùm Socrates ambu-
laret contentius usque ad
vesperem, interrogatus qua-
re faceret id, respondit, se
obsonare famem ambulando,
quò cænaret melius.

A. Meministi probè, quis
est auctor ?

B. Cicero ; sed quò pro-
dibimus, præceptor ?

A. Extra urbem.

B. Mutabone calceos ?

A. Muta, ne conspergas
istos novos pulvere ; sume
etiam umbellam, ne ardor
solis infuscet faciem tibi.

B. Adsum paratus jam.

A. Nunc sanè prodeamus.

B. Vocabone unum comitem
aut alterum ex vicinâ ?

A. Admones rectè, sic enim
deambulatio erit jucundior,
nam conferetis sermones inter vos
per viam, et colludetis alicubi sub
umbrâ.

Were it not better after
Supper ?

The Exercise of the Body
is wholesomer before Meat.
Repeat the saying of Socrates
to that Purpose.

When Socrates walked
hard until Evening, being
asked why he did that, he
answered, that he got himself
a Stomach by walking,
that he might sup the better.

You have remembered
well, who is the Authour ?

Cicero ; but whither
shall we go Master ?

Without the Town.

Shall I change my Shoes ?

Change them, lest you
sprinkle those new ones
with Dust ; take likewise
your Shade, lest the Heat of
the Sun tan your Face for
you.

I am here ready now.

Now truly let us go out.

Shall I call one Companion
or other out of the
Neighbourhood ?

You admonish well, for
so the Walk will be pleasanter,
for you will hold Discourse
betwixt yourselves by the way,
and will play somewhere in the
Shade.

B. Sic

B. Sic etiam appetentia cibi excitabitur.

A. Ego præcedam lento gradu; ubi nactus eris comites, vos sequimini me per ripariam portam.

B. Expectabis nos illic igitur?

A. Certò.

B. Quid si invenero nullos comites?

A. Nihilominus sequere me, audistine?

B. Audivi, præceptor.

C O L L.

A. Cur abfuiſti hodie mane?

B. Eram occupatus.

A. In quo negotio?

B. In ſcribendis literis ad matrem.

A. Quid opus erat ſcribere illi?

B. Quia ſcripſerat ad me.

A. Reſcripſiſti ergo?

B. Loqueris propriè.

A. Unde miſit tibi literas?

B. Rure, nempe, ex villâ noſtrâ.

A. Quando profeſſa eſt rus?

B. Superiore hebdomade.

So alſo a Stomach to our Meat will be got.

I will go before with a ſlow Pace; when you ſhall have got Companions, do you follow me through the Water gate.

Will you ſtay for us there then?

Certainly.

What if I ſhall find no Companions?

Nevertheless follow me, did you hear?

I did hear, Maſter.

XXXIX.

Why were you abſent to day Morning?

I was buſy.

In what Buſineſs?

In writing Letters to my Mother.

What Need was there to write to her?

Becauſe ſhe had written to me.

You writ back then?

You ſpeak properly.

Whence did ſhe ſend you the Letter?

From the Country, to wit, from our Country-houſe.

When did ſhe go into the Country?

Laſt Week.

A. Quid

A. Quid agit ruri ?

What doth *she* do in the Country ?

B. Curat nostra rustica negotia.

She takes care of our Country Business.

A. Quid potissimum ?

What chiefly ?

B. Præparat ea quæ sunt opus ad proximam vindemiam.

She prepares *those Things* which are needful to the next Vintage.

A. Agit prudenter.

She does prudently.

B. Quomodo probabis istud ?

How will you prove that ?

A. Nam in omnibus rebus præparatio diligens est adhibenda.

For in all Things a diligent Preparation is to be used.

B. Quis docuit te istud ?

Who taught you that ?

A. Quidam pædagogus dictavit è Cicerone.

A certain Master dictated it out of Cicero.

B. Quâ occasione ?

Upon what Occasion ?

A. Cum admoneret me, ut pararem me diligenter ad reddendum pensum postero die.

When *he* would admonish me, that I should prepare myself diligently to say my Task the next Day.

B. Profectò admonerat rectè.

Truly *he* admonished well.

A. Sed revertamur ad propositum ; non habetis villicum ad curanda vestra rustica negotia ?

But let us return to the Purpose ; have you not a Bailiff to take care of your Country Business ?

B. Imò, habemus et villicum, et famulos, et ancillas.

Yes, we have both a Bailiff, and Men Servants, and Maidens.

A. Quid opus est igitur operâ tuæ matris ?

What Need is there then of the Assistance of your Mother ?

B. Quòd

B. Quòd novit melius
providere omnibus rebus
quàm isti imperiti ruricolæ.

A. Nihilne ampliùs?

B. Sine me finire propo-
situm.

A. Putabam te absol-
visse.

B. Etiam, ut audiavi ex
patre, præcipua cura do-
mini requiritur in admini-
strandâ re familiari.

A. Ergo tuus pater de-
beret esse potiùs ad villam.

B. Non potest.

A. Quid prohibet?

B. Quia est totus occu-
patus in suâ arte.

A. Capit majorem fruc-
tum ex eâ re, ut opinor.

B. Quis dubitat?

A. Inde fit ut relinquat
curam domesticæ rei uxori.

B. Est omnino sic.

A. Sed quando mater
revertetur?

B. Vix ante vindemiam
perfectam.

A. Nonne tu ibis vin-
demiaturum?

Because *she* knows better
to provide for all Things
than those unskilful Coun-
trymen.

Nothing more?

Suffer me to finish my
Purpose.

I thought you had done.

Moreover, as I have
heard of my Father, the
chief Care of a Master is
required in managing his
Estate.

Then your Father ought
to be rather at the Count-
ry-house.

He cannot.

What hinders?

Because he is wholly
employed in his Trade.

He gets greater Profit
from that Thing, as I suppose.

Who doubts?

Thence it is that he
leaves the Care of his Do-
mestick Affairs to his Wife.

It is just so.

But when will your
Mother return?

Hardly before the Vin-
tage be finished.

Will not you go to ga-
ther Grapes?

B. Accersar

B. Accersar brevè à matre, ut spero. Sed, *quæso* te, *quid* cogitamus? Jam omnes currunt in Scholam.

A. Bene res est, curramus et nos, ne simus potestremi.

I shall be sent for *shortly* by my Mother, *as* I hope. But, I pray you, *what* do we think of? Now all run into the School.

The Thing is well, let us run too, lest we should be the last.

C O L L. XL.

A. Atat! ecce nunc estis capti, non fatemini?

B. Certè fatemur ingenuè, sed non dicebamus mala verba; *quæso* te, mi condiscipule, noli notare nos.

A. Quid garriebatis? audiavi nescio quid de jentaculo.

B. Illud est, loquebamur de jentaculo; quia famulus non dedit nobis in tempore.

A. Puto id fuisse, nec certè est valde magnum malum, nisi quòd sunt otiosa verba.

B. Sed loquebamur Latinè.

A. Audiavi, sed non erat tempus fabulandi; nam, ut scitis, hoc pusillum

Aha! See now you are caughted, do you not confess?

Truly we confess ingenuously, but we did not say bad Words; I pray you, my School-Fellow, do not set us down.

What were you prating of? I heard I know not what of Breakfast.

That is it, we did talk of Breakfast: because the Servant did not give us it in Time.

I think *that* was it, neither certainly is it a very great Evil, but that they are idle Words.

But we spoke Latin.

I heard, but it was not a Time for talking; for, as you know, this little

lum temporis à merendâ debet esse¹ valde pretiosum vobis, quum sit dicatum studio, scilicet, ut quisque præparet se ad reddenda ea præceptoribus quæ præscripserint. Nonne dico verum?

B. Certè dicis verum, debuissemus legere simul de testamento, quæ oportebit reddere mox; sed ignosce quæso, suavissime condiscipule, erimus posthac prudentiores, et faciemus nostrum officium diligentius.

A. Si feceritis sic, præceptor amabit vos; nonne videtis quemadmodum diligit bonos pueros et studiosos? nec diligit solum, sed laudat et remuneratur.

B. Scimus ista et experimur quotidie.

A. Mementote ergo, et facite promissa.

B. Tacebis hanc culpam igitur?

A. Tacebo, sed eâ lege, ut caveatis recidere.

little Time after the Afternoon's Repast ought to be very precious to you, seeing it is dedicated to Study; to wit, that every one might prepare himself to say those things to the Masters which they have set us. Do not I say true?

Certainly you say true, we ought to have read together out of the Testament, what we must say by and by; but pardon us, I pray, most sweet School-Fellow, we will be hereafter more prudent, and will do our Duty more diligently.

If you will do so, the Master will love you; do not you see how he loves good Boys, and the studious? nor does he love them only, but commends and rewards them.

We know those Things and experience them daily.

Remember then, and do your Promises.

Will you conceal this Fault then?

I will conceal it, but on this condition, that you have a care of falling into it again.

B. Cave-

B. Cavebimus, *Christo*
favente.

We will take heed,
Christ favouring.

C O L L. XLI.

A. Quid mater dedit tibi
in merendam?

What did your Mother
give you for your Afternoon's
Repast?

B. Vide.

See.

A. Est caro, sed quæ-
nam?

It is *Flesh*, but what?

B. Bubula.

Beef.

A. Utrum est recens, an
salita?

Whether is it fresh, or
salt?

B. Est bubula salita.

It is *Beef* salted.

A. Utrum est pinguis, an
macra?

Whether is it fat, or
lean?

B. Eho inepte, nonne
vides esse macram?

Ho you *Simpleton*, do
not you see it to be lean?

A. Annon malles esse
vitulinam, aut vervecinam?

Had you not rather it
to be *Veal*, or *Mutton*?

B. Utraque est bona, sed
præ cæteris hædina placet
mibi, præsertim assa.

Both is good, but above
the rest *Kid* pleases me,
especially roasted.

A. Hem delicatule, ha-
besne tam doctum pala-
tum?

Ho you dainty little Fel-
low, have you so learned
a *Palate*?

B. Dico ut sentio, non
enim est mentiendum.

I speak as I think, for
we must not lie.

A. Mendacia absint à
nobis, nam fumus filii Dei,
et fratres Christi, qui est
veritas ipsa, ut ipse, lo-
quens de se, testatur.

May Lies be far from us,
for we are the Sons of God,
and the Brethren of *Christ*,
who is Truth itself, as he,
speaking of himself, wit-
nesseth.

B. Sed *ad rem*, amo
suillam aspersam modico
sale, et bene coctam.

A. O mirificam grati-
am Dei! qui dat nobis tot
genera opsoniorum, et tam
bona.

B. Quot pauperes putas
esse in hac urbe, qui vic-
titant hordeaceo pane solo,
neque tamen ad saturita-
tem?

A. Non dubito esse mul-
tos, præsertim tantâ cari-
tate annonæ.

B. Itaque quantas gra-
tias debemus agere Deo, in
tantâ copiâ bonarum re-
rum?

A. Magnificè prædice-
mus ejus beneficia igitur,
atque interim precemur ut
misereatur inopiæ suorum
pauperum.

B. Utinam ipse afficiat
corda nostra suo spiritu pe-
nitens ad eam rem.

A. Ita precor.

But to the Matter, I love
Pork sprinkled with a little
Salt, and well boiled.

O the wonderful Favour
of God! who gives us so
many Kinds of Victuals,
and so good.

How many Poor do you
think there are in this City,
who live on Barley Bread
only, neither yet to Ful-
ness?

I do not doubt there are
many, especially in so great
a Dearth of Victuals.

Therefore how great
Thanks ought we to give
to God, in so great Plenty
of good Things?

Let us highly extol his
Benefits then, and in the
mean time let us pray that
he would pity the Wants
of his Poor.

I wish he would move
our Hearts by his Spirit
thoroughly to that Thing.

So I pray.

COLL. XLII.

A. Quid rides?

B. Nescio.

A. Nescis? est magnum
signum stultitiæ.

What do you laugh at?

I know not.

You know not? it is a
great Sign of Folly.

B. Vocas

B. Vocas *me* stultum *i-*
gitur?

A. Minimè verò, sed
dico tibi esse argumentum
stultitiæ, cùm quis ridet,
et nescit causam ridendi.

B. Quid *est* stultitia?

A. Si *evokas* Catonem
diligenter, invenies istud
quod quæris.

B. Nunc *non habeo* Ca-
tonem meum, *et volo agere*
aliam rem.

A. Quod *negotium* ha-
bes?

B. Habeo *aliquid de ru-*
dimementis ediscendum.

A. Interim, *quæris* fa-
bulari, *ineptule*?

B. Dic *mibi, quæso, de*
stultitiâ in Catone.

A. Est *summa prudentia*
simulare stultitiam loco;
annon didicisti hoc?

B. Imò, *sed non recor-*
dabar.

A. Quum *eris domi, in-*
spice librum tuum.

B. O *quantas gratias ago*
tibi! ego proponam istam
quæstionem alicui, qui non
poterit respondere mibi, et
sic erit victus.

Do you call *me* Fool
then?

No indeed, but *I tell*
you it is an Argument of
Folly, when any one laughs,
and knows not the Cause
of his laughing.

What is Folly?

If you would turn over
Cato diligently, you will
find *that* which you want.

Now *I have not my* Ca-
to, and *I want to do ano-*
ther Thing.

What *Business* have you?

I have something of the
Rudiments to be learned.

In the mean time, *do*
you seek to talk, you Simple-
ton?

Tell *me, I pray, of Folly*
in Cato.

It is the greatest Prudence
to feign Folly in a proper
Place; have not you learnt
this?

Yes, but *I did not re-*
member it.

When you shall be at
home, look upon your Book.

O how great Thanks *I*
give you? I will propose
that Question to somebody,
who will not be able to an-
swer me, and so will be
overcome.

A. Tace *puer*, tace, et
studeto *ne vapules*.

B. Non multum curo, ego
teneo *praelectionem* ferè.

A. Nisi taceas, dicam
observato i, qui notabit te
statim.

B. Mane, *mane*, dicam
nihil ampliùs.

A. Sed memento id quod
dixi tibi.

B. Quidnam est?

A. Ne rideas *unquam*
fine causà.

B. Sed non est malum
ridere.

A. Non dico *istud*.

B. Quid igitur?

A. Est *stultum* ridere *sine*
causà.

B. Nunc intelligo.

A. Recordare *sæpe*.

Hold your Tongue *Boy*,
hold your Tongue, and
study *lest you be whipped*.

I do not much care, I
have my *Lesson* almost.

Unless you *hold your*
Tongue, I will tell the
Monitor, who will set you
down presently.

Stay, *stay*, I will say no-
thing more.

But remember that *which*
I said to you.

What is it?

That you would not
laugh at any time without
cause.

But it is not wicked to
laugh.

I do not say *that*.

What then?

It is *foolish* to laugh
without cause.

Now I understand.

Remember often.

C O L L. XLIII.

A. Scribis *seriò* an *in-*
eptis?

B. Equidem scribo *seriò*,
nam cur *abuterer* meo
tempore? *sed* cur *rogas*
istud?

A. Quia *vidi* aliquando
cum scriberes *melius*.

Do you write *in earnest*,
or *play the Fool*.

Truly I write *in earn-*
est, for why *should* I *a-*
buse my time? but why
do you *ask* that?

Because I have seen some-
times when you could write
better.

B. Scribo

B. Scribo interdum melius.

I write sometimes better.

A. Quis fit igitur, ut scribas nunc tam male?

How comes it to pass then, that you write now so badly?

B. Adjumenta scribendi bene desunt mihi.

The Helps of writing well are wanting to me.

A. Quænam?

What?

B. Bona charta, bonum atramentum, et bona penna; nam hæc charta, ut vides, perfluit miserè, atramentum est aquosum et subalbidum, penna mollis, et malè parata.

Good Paper, good Ink, and a good Pen; for this Paper, as you see, sinks miserably, my Ink is watery and whitish, my Pen soft, and badly made.

A. Cur non providisti omnia ista maturè?

Why have you not provided all those Things in Time?

B. Pecunia defuit mihi, et etiam nunc deest.

Money was wanting to me, and even now is wanting.

A. Incidisti in istud vulgare proverbium, Omnia desunt illi cui pecunia deest.

You have fallen upon that common Proverb, All Things are wanting to him to whom Money is wanting.

B. Sic agitur mecum

So it fareth with me.

A. Sed quando speras te accepturum?

But when do you hope that you will receive?

B. Meus pater, mittet ad me, aut ipse veniet in proximo mercatu.

My Father will send to me, or will come himself the next Market.

A. Ego volo juvare te interea.

I will help you in the mean time.

B. Siquidem potes id, af-
feceris me magno beneficio.

A. Accipe hos sex asses
ad emendam chartam, et
alia necessaria.

B. Quàm verè illud dic-
tum est, Amicus certus cer-
nitur in incertâ re? sed quid
impellit te ut facias tam
benignè mihi ultro?

A. Illa charitas Dei,
quæ, ut Paulus ait, effusa
est in nostris cordibus.

B. Vis divini Spiritus
est mira, qui est autor ejus
charitatis; sed interim co-
gitandum est mihi, quo-
modo referam tibi gratiam.

A. Est parva res, omitte
istam cogitationem, tantùm
redde mutuum, quum erit
commodum tibi.

B. Reddam, ut spero,
propediem.

A. Eamus ad precatio-
nem, ne notemur.

B. Adde unum si placet.

A. Quid est?

B. Ne mittamur incoe-
nati cubitum hodie.

A. Ha, ha, he.

If indeed you can do that,
you will oblige me with a
great Kindness.

Take these six Pence to
buy Paper, and other Things
necessary.

How truly was that said,
A sure friend is seen in a
doubtful Matter? but what
moveth thee that thou
shouldest do so kindly to me
of thy own accord?

That Love of God,
which, as Paul says, is shed
abroad in our Hearts.

The Force of the divine
Spirit is wonderful, which
is the Author of that Cha-
rity; but in the mean time
I must think, how I may
return you the Favour.

It is a small Thing, lay
aside that Thought, only
return what is lent, when
it shall be convenient for
you.

I shall return it, as I
hope, forthwith.

Let us go to Prayer, lest
we should be set down.

Add one thing if you
please.

What is it?

Lest we should be sent sup-
perless to bed to day.

Ha, ha, he.

C O L L. XLIV.

A. Quotâ horâ surrexisti
hodie ?

B. Paulò ante quintam.

A. Quis expergescit te ?

B. Nemo.

A. An cæteri surrexe-
runt ?

B. Nondum.

A. Non ivisti excitatum
illos ?

B. Non ivi.

A. Quamobrem ?

B. Nescio, nisi quia non
putabam illud pertinere ad
me.

A. Annon illi excitant
te interdum ?

B. Imò sæpiissime.

A. Debuiſti igitur facere
ſimile.

B. Debui fateor.

A. Memento igitur ut
facias poſthac.

B. Meminero Deo ju-
vante.

A. Sed quid feciſti ex quo
ſurrexiſti è lecto ?

B. Primùm precatus ſum
cœleſtem patrem, flexis ge-
nibus, in nomine filii ejus
noſtri Domini Jeſu Chriſ-
ti.

At what a Clock did
you riſe to day ?

A little before Five.

Who awak'd you ?

No body.

Have the reſt riſen.

Not yet.

Did not you go to call
them ?

I did not go.

What for ?

I know not, unleſs be-
cauſe I did not think that
to belong to me.

Do they not call you
ſometimes ?

Yes very often.

You ought then to have
done the like.

I ought I confeſs.

Remember then that you
do it hereafter.

I will remember God
helping.

But what have you done
ſince you roſe out of Bed ?

Fiſt I pray'd to the
Heavenly Father, upon
my bended Knees, in the
Name of his Son our Lord
Jeſus Chriſt.

A. Bene factum, quid poslea?

B. Deinde ornavi me, et curavi meum corpus me-diocriter, ut decet Christianum; postremò, contuli me ad quotidiana studia.

A. Si pergas sic facere, ne dubites quin Deus adjuvet tua studia.

B. Juvit me semper adhuc pro ejus benignitate, nec derelinquet me ut spero.

A. Loqueris rectè, non frustrabit tuam spem.

B. Superiore anno didici in Catone, Retine spem, spes una nec relinquit hominem morte.

A. Fecisti bene quòd retinueris, nam est egregia sententia, et digna Christiano.

B. Atqui autor ejus libri non fuit Christianus.

A. Non fuit, est certa res.

B. Unde igitur sumpsit tot egregias sententias?

Well done, what afterwards?

Then I dressed me, and took care of my Body indifferently, as becomes a Christian; lastly, I betook myself to my daily Studies.

If you go on so to do, do not doubt but God will help your Studies.

He hath helped me always hitherto out of his Kindness, nor will he leave me as I hope.

You say rightly, he will not frustrate your Hope.

The last Year I learnt in Cato, Retain Hope, Hope alone does not leave a Man in Death.

You have done well that you have retained it, for it is an excellent Saying, and worthy of a Christian.

But the Authour of that Book was not a Christian.

He was not, it is a certain thing.

Whence then did he take so many excellent Sentences?

A. Maximè *ex* ethnicis philosophis; nam et ipsi illuminati divino spiritu dixerunt plurima quæ sunt consentanea verbo Dei, quod tu quoquè potes videre aliquando, si proseguare studium literarum.

B. Ego proseguar, ut spero, dummodo Deus det patri longiorem vitam.

A. Precare diligenter et ex animo, ut illud contingat.

B. Precor id quotidie sæpe.

A. Dominus Deus det tibi perseverantiam in omni bono opere.

B. Precor tibi idem quod optas mihi, et ago gratias, quòd monueris me tam fraternè.

Chiefly out of the Heathen Philosophers; for even they being enlightened with the Divine Spirit have said very many Things which are agreeable to the Word of God, which you also may see sometime, if you follow the Study of Letters.

I shall follow it, as I hope, provided God give my Father a long Life.

Pray diligently, and from your Soul, that that may happen.

I pray for that every Day often.

May the Lord God give you Perseverance in every good Work.

I pray you the same that you wish me, and I give you thanks, that you have admonished me so fraternally.

C O L L. XLV.

A. Salve, candidiscipule.

B. Sis tu salvus quoquè.

A. Quota hora est?

B. Audies quintam mox.

God save you, School-fellow.

Be you safe too.

What o'Clock is it?

You will hear Five by and by.

A. Bene habet, *aderimus* maturè satis.

B. Gaudeo me occurrissè tibi, ut colloquamur euntes, *Latinè*, tantisper.

A. Sanè ea est utilis et jucunda exercitatio.

B. Quoties incido in aliquem ex istis dissolutis nebulonibus, mallem offendisse rhedarium, nam non licet mihi per eos cogitare aliquid in viâ.

A. Nîl mirum, nam ferè sunt ejusmodi, ut neque velint loqui quidpiam boni, neque sustineant audire.

B. Quid agas cum illis, qui curant nihil, nisi ut expleant suas libidines?

A. Crepant nihil aliud nisi suas cupedias et comotationes in privatis cauponulis.

B. Irrident nos etiam plenis buccis, quòd loquimur *Latinè* per vicos; sed illud est pessimum omnium, quòd nunquam patiuntur se admoneri:

It is well, we shall be present time enough.

I am glad I met you, that we may talk together as we go, in *Latin*, a little.

Truly that is an useful and pleasant Exercise.

As often as I light upon any of these loose Knaves, I had rather have found a Carter, for it is not permitted me for them to think of any thing in the way.

No wonder, for commonly they are of that Sort, that they neither will speak any good thing, nor endure to hear it.

What can you do with them, who regard nothing, but that they may satisfy their own Lusts?

They chatter of nothing else but their own Dainties, and Clubs in private Ale-houses.

They laugh at us too with full Cheeks, because we talk *Latin* in the Streets; but that is the worst of all, that they never suffer themselves to be admonished.

A. Quia,

A. Quia, scilicet, ut propheta ait, timor Dei non est ante oculos eorum.

B. Si occæperis commovere quid amicè, audies statim, Tace concionator, obtundis me; quòd si dixeris, deferam te ad præceptorem, aut ad observatorem; O egone curo, inquiunt? tu non audes, nam si accusares me, non ferres impunè.

A. Imò verberabunt te continuò, si locus sit remotus ab arbitris.

B. Profectò cùm quidam eorum offendisset me nupèr in quodam recessu, impegit mihi duos ingentes colaphos in utramque malam, et au fugit continuò.

A. Quid tu faciebas interea quæso?

B. Quid quæris? istud fuit adeò subitum, ut vix potuerim aspicere hominem.

A. Sed què pervenimus ad Scholam tam citò et sensim?

Because, to wit, as the Prophet says, the Fear of God is not before their Eyes.

If you shall have begun to advise them any thing friendly, you will hear presently, Hold your Tongue Preacher, you pother me; but if you say, I will carry thee to the Master, or to the Monitor; Oh! do I care, say they? You dare not, for if you should accuse me, you should not bear it unpunished.

Yea they will beat you immediately, if the Place be remote from Witnesses.

Truly when one of them had found me lately in a certain retired Place, he gave me two great Slaps on each Cheek, and ran away immediately.

What did you in the mean Time I pray?

What do you ask? that was so sudden, that I could scarce see the Man.

But how are we come to the School so soon and leisurely?

B. Sic solet evenire ferè
confabulantibus.

So it uses to happen com-
monly to those that talk
together.

A. Age, ingrediamur
sine murmure et strepitu, ne
offendamus studentes.

Come, let us enter with-
out Noise and Stir, lest we
should disturb those that are
studying.

C O L L. XLVI.

A. Quid ais de scalpello,
quod emi tibi nudius tertius,
estne bonum?

What say you about the
Penknife, which I bought
for you the other Day, is it
a good one?

B. Imò verò est opti-
mum, sed me miserum! per-
didi.

Ay indeed, it is a very
good one, but wretched me!
I lost it.

A. Eho! quid ais, quo-
modo id accidit?

How! what say you,
how did that happen?

B. Cùm redirem foris
excidit mihi in vico.

As I was coming from
abroad, it dropt from me
in the Street.

A. Unde excidit?

Whence dropt it?

B. E thecâ meâ quam
reliqui imprudenter aper-
tam.

Out of my Sheath which
I left imprudently open.

A. Quomodo recuperâ-
sti?

How did you recover it?

B. Affixi chartulam sta-
tim januæ, post prandium
quidam puer sextæ classis
retulit mihi.

I put a Note forthwith
upon the Gate, after Din-
ner a certain Boy of the
sixth Form brought it me.

A. Utinam omnes essent
tam fideles, qui reperiunt
amissas res.

I wish all were so faith-
ful, who find lost Things.

B. Profectò

B. Profectò sunt pauci qui restituent, si sit res aliqujus pretii.

A. Et tamen id præcipitur nominatim verbo Dei.

B. Quidni? nam est species furti, si quis retineat alienam rem inventam, modò sciat cui sit reddenda.

A. At plerique putant se possidere jure, quicquid invenerint amissum.

B. Illi errant quidem gravissimè.

A. Verùm, ut redeamus ad sermonem inceptum, quid dedisti puero qui invenit scalpellum tuum?

B. Dedi sextantem, et aliquot juglandes, laudavi eum præterea et admonui facere idem semper.

A. Fecisti rectè, enim sic reddet libentius aliàs, si quid reperit; sed quid si perdidisses?

B. Tulissem æquo animo, et emissem mihi aliud.

Truly there are few who will restore, if it be a thing of any Price.

And yet that is commanded expressly by the Word of God.

Why not? for it is a Kind of Theft, if any one should keep another's Thing found, provided he know to whom it is to be restored.

But most People think that they possess by Right, whatsoever they find lost.

They mistake indeed very grievously.

But, that we may return to the Discourse begun, what did you give the Boy, who found your Penknife?

I gave him a Double, and some Walnuts, I commended him besides, and admonished him to do the same Thing always.

You have done well, for so he will restore more willingly another time, if he find any Thing; but what if you had lost it?

I should have borne it with an equal Mind, and would have bought myself another.

A. Tulisses

A. Tulisses ita æquo animo?

B. Certè non sine aliquâ molestiâ.

A. Non æquo animo igitur; sed nolo urgere te arctius.

B. Non sumus theologi.

A. Quid ergo?

B. Grammaticuli.

A. Et imperiti quidem.

B. Debemus precari Deum tantò diligentius, ut liberet nos per Evangelium ab tenebris ignorantiae.

A. Faciemus id verò, si pareamus sanctis admonitionibus quas audimus quotidie à præceptore, et sæpe à concionatoribus, ministris divini verbi.

B. Vide quantum amissio me scalpelli profuerit nobis.

A. Gratulor tibi dupliciter ob eam rem, primum quòd emerim rectè tibi, deinde quòd recuperaveris amissum.

B. Habeo tibi gratiam.

Would you have borne it with so equal a Mind?

Verily not without some Trouble.

Not with an equal Mind then; but I will not urge you too closely.

We are not Divines.

What then?

Little Grammarians.

And unskilful ones indeed.

We ought to pray to God so much the more diligently, that he would free us by the Gospel from the Darknes of Ignorance.

We shall do that indeed, if we obey the holy admonitions which we hear every Day from the Master, and often from the Preachers, the Ministers of the divine Word.

See how much the Loss of my Penknife hath profited us.

I congratulate you doubly for that Thing, first that I bought it well for you, and then that you recovered it being lost.

I give you Thanks.

C O L L. XLVII.

A. Non videris *mibi* nimis occupatus.

B. Mediocriter.

A. Quid *si* facias *mibi* duas, aut tres, pennas?

B. Sit *satis* tibi, *si* faciam *unam*: ostende *mibi* calamos. *Profectò* sunt optimi, et ad scribendum aptissimi.

A. Unde *nō* isti istud?

B. Quia sunt amplo caule, firmo, et nitido; nam molles, et qui habent caulem breviorē, sunt parum utiles ad scribendum.

A. Gaudeo me emisisse utiliter.

B. Non abs re, sed quanti?

A. Dedi duos quadrantes pro his tribus.

B. Pretium est vile pro bonitate rei; de quo emisti?

A. De quodam circumforaneo.

B. Mercatores nostri oppidi vendunt multò pluris.

A. Et tamen audent dicere interdum constare sibi pluris quàm vendunt.

You do not seem to me over busy.

Indifferently.

What if you should make me two, or three, Pens?

Let it be enough for you, if I make one: Show me the Quills. Truly they are very good ones, and extreme fit for writing.

Whence know you that?

Because they are of a large Barrel, firm and neat for soft ones, and those that have a shorter Barrel, are little useful for writing.

I am glad I bought them well.

Not without Reason, but for how much?

I gave two Farthings for these three.

The Price is cheap for the Goodness of the Thing; of whom did you buy them?

Of a certain Pedlar.

The Tradesmen of our Town sell them much dearer.

And yet they dare say sometimes that they cost them dearer than they sell them for.

B. Ea

B. *Ea est ferè consuetudo mercatorum, nam proficiunt nihil, nisi mentiantur admodum, ut Cicero ait.*

That is commonly the Custom of Tradersmen, for they profit nothing, unless they lie much, as Cicero says.

A. *Sed age, ne remorer te diutius, agamus id quod instat.*

But come, that I may not delay you any longer, let us do that which is in hand.

B. *Expediêro citò, aspice me diligenter, ut discas.*

I shall dispatch soon, look at me diligently, that you may learn.

A. *Aspicio intentis oculis, sed opus esset mihi longiori spatio.*

I look with intent Eyes, but there would be need for me of longer Time.

B. *Illud ergo fiet in cubiculo, si velis me invisere.*

That then shall be done in the Chamber, if you will visit me.

A. *Quo tempore ?*

At what time ?

B. *Post missionem scholæ, hoc est, horâ nonâ matutinâ, vel quartâ pomeridianâ. Nunc habes duas penas rectè accommodatas in tuum usum, nî fallor ; servabis hanc tertiam tibi in aliud tempus.*

After the Dismissing of School, that is, at Nine o' Clock in the Morning, or at Four in the Afternoon. Now you have two Pens well fitted for your Use, unless I am mistaken ; you shall keep this third for yourself against another Time

A. *Accipe tibi, si placeat.*

Take it for yourself, if you please.

B. *Quin serva tibi, multa adferuntur mihi domo.*

But keep it for yourself, many are brought me from Home.

A. *Ago tibi gratias, vale.*

I give you Thanks, farewell.

B. Sed *heus*, ne parcas
meo labori.

A. Tu quoque utere *me*
et *meis rebus* vicissim, si
quid opus fuerit.

B. Vale et dic salutem
patri et universæ familiæ,
meo nomine.

But *ho*, do not spare my
Labour.

Do you likewise use *me*
and my *Things* in your Turn,
if you shall have Occasion.

Farewel, and wish *Health*
to your Father and all the
Family, in my Name.

C O L L. XLVIII.

A. Quid es tristis ?

B. *Ægroto*.

A. Quid morbi est ?

B. Nescio.

A. Sed tamen estne gra-
vis ?

B. Non admodum, gra-
tia Deo.

A. Quidnam dolet tibi ?

B. Caput.

A. Quid, totumne caput ?

B. Non certè.

A. Quæ pars igitur ?

B. Sinciput, quid faci-
am ?

A. Quiesce, et mox eris
sanus ; nam sic audi-vi ex
matre, esse nullum reme-
dium præsentius doloribus
capitis quàm quietem.

B. Atqui sunt varii mor-
bi capitis.

Why are you sad ?

I am sick.

What *Distemper* is it ?

I know not.

But yet is it grievous ?

Not very much, Thanks
to God.

What pains you ?

My Head.

What, all your Head ?

No certainly.

What Part then ?

The Fore-part, what
shall I do ?

Rest you, and by and by
you will be well ; for so I
have heard of my Mother,
that there is no Remedy
more effectual for the Pains
of the Head than Rest.

But there are various
Distempers of the Head.

A. Et

A. Et *varia* remedia
fortasse; sed quid est fa-
cilis quàm tentare id quod
dixi tibi?

B. Non nocebit quidem
experiri, ut spero.

A. Sed ubi quiescam?

B. Domi vestrae in lecto.

A. Mater non finet.

B. Imò, si dixeris te
aegrotare.

A. Atqui putabit me si-
mulare.

B. Potest fieri, sed quid
dubitas facere periculum?

A. Das mihi bonum
consilium.

B. Utere, si vis.

A. Faciam profectò; sed
unum restat.

B. Quid est?

A. Venia impetranda est
à praeceptore.

B. Adi et pete.

A. Quid si nolit dare?

B. Imò facillimè.

A. Qui scis istud?

B. Quia credit facilè,
nisi iis qui fefellerunt eum
aliquoties.

A. Nunquam fefelli eum
sciens.

And *various* Remedies
perhaps; but what is ea-
sier than to try that which
I said to you?

It will not hurt indeed
to try, as I hope.

But where sha'l I rest?

At your House in the Bed.

My Mother will not suf-
fer it.

Yes, if you say you are
not well.

But she will think I dis-
semble.

It may be, but why do
you doubt to make a Tri-
al?

You give me good Coun-
sel.

Use it, if you will

I will do it indeed; but
one Thing remains.

What is it?

Leave is to be asked of
the Master.

Go to him and ask.

What if he will not
give it?

Yes very easily.

How know you that?

Because he believes ea-
sily, unless those who have
sometime deceived him.

I have never deceived
him knowingly.

B. Ito igitur confiden-
ter.

Go then confidently.

A. Nunc eo.

Now I go.

B. Sed heus, meditare
quid sis dicturus, ne forte
hæreas loquendo.

But ho, consider *what*
you are to say, *lest* perchance
you should stammer in speak-
ing.

A. Mones bene, non ac-
cedam imparatus.

You admonish well, I
will not approach unpre-
pared.

C O L L. XLIX.

A. Ades mihi optatus,
querebam aliquem qui vel-
let certare mecum, sed om-
nes currunt ad lufum; sed
quid ais?

You come to me wished
for, I was seeking some-
body that would contest
with me, but all run to
play; but what say you?

B. Quid ego malim quàm
contendere pacificè tecum de
nostris studiis? sed quid
argumentum petis certan-
di? visne repetere Tullii
epistolas?

What had I rather do
than contend peaceably with
you about our Studies?
but what Subject do you de-
sire to contest about? will
you repeat Tully's Epi-
stles?

A. Malo repetere aliquot
carmina ex Catone.

I had rather repeat some
Verses out of Cato.

B. Quamobrem?

What for?

A. Quia aliquot præ-
lectiones restant ediscendæ
mihi de Catone, nam scis
me ægrotasse serè duas
hebdomadas.

Because some Lessons re-
main to be got by me out
of Cato, for you know
I was sick almost two
Weeks.

B. Memini; vis igitur
ut dicamus secundum librum
moralium distichorum?

I remember; will you
then that we say the second
Book of moral Distichs?

A. Est

A. Est nimis longus in hanc horam.

B. Quid ita ?

A. Quia ludendum est nobis aliquandiu, ut exerceamus corpus ad conservandam valetudinem.

B. Repetamus igitur tertium librum, quia est brevissimus.

A. Sed volo judicem.

B. Solomon est præstò, qui sequitur me ob eam rem.

A. Vin' tu, Solomon, audire nos ?

S. Quid estis dicturi ?

A. Tertium librum moralium distichorum.

S. Nonne dicetis alteri ?

A. Scilicet, uterque suum distichum.

S. Sed pueri, ne erretis, nolo audire vos tanquam iudex.

A. Cur non ?

S. Ne fortasse alteruter amicorum offendatur meâ sententiâ.

A. In quo eris adjutor nobis igitur ?

S. Notabo diligenter lapsus utriusque, in chartulâ, deinde referetis ad præceptorem.

It is too long for this Hour.

Why so ?

Because we must play sometimes, that we may exercise the Body to preserve health.

Let us repeat then the third Book, because it is the shortest.

But I would have a Judge.

Solomon is here, who follows me for that Matter.

Will you, Solomon, hear us ?

What are you about to say ?

The third Book of Moral Distichs.

Will not you say in Turns ?

Yes, each his Distich.

But Boys, that you may not mistake, I would not hear you as a Judge.

Why not ?

Lest perhaps one of my Friends should be offended with my Sentence.

In what will you be a Helper to us then ?

I will mark diligently the Slips of each in a little Paper, and then you shall carry it to the Master.

A. Quid

A. Quid fiet postea ?

What shall be done afterwards ?

S. Adjudicabit et victoriam et præmium utri videbitur.

He will adjudge both the Victory and the Reward to whom he pleases.

A. Eris igitur tantum testis nobis.

You will be then only a Witness for us.

S. Sic intelligo.

So I mean.

A. Videtur mihi sanè optima ratio.

It seems to me indeed a very good Way.

B. Atque ita videtur m. hi.

And so it seems to me.

S. Sed unum restat.

But one Thing remains.

A. Quid est ?

What is it ?

S. Vultis præter manifestos lapsus, hæsitaciones quoque notari ?

Will you besides your manifest Slips, that your Hesitations also be set down ?

A. Sic præceptoris leges de hac re volunt.

So the Master's Laws about this Matter will have it.

S. Date mihi librum in manum, ut possim observare certius.

Give me the Book into my Hand, that I may observe more surely.

A. Tene meum.

Take mine.

B. Incipiamne ?

Shall I begin ?

A. Æquum est, quia tu provocatus es à me.

It is fair, because you have been challenged by me.

B. Audi, quæso, Solomon, sed diligenter.

Hear, I pray, Solomon, but diligently.

S. Cave ne dicas negligenter.

See you do not say negligently.

COLL. L.

A. Gratulor tibi reditum ; quando rediisti rure ?

I congratulate you on your Return ; when came you back out of the Country ?

B. Heri post meridiem.

Yesterday after Noon.

A. Rediitne mater ?

Did your Mother return ?

B. Quemadmodum illa duxit me secum, ita rediit.

As she carried me with her, so she brought me back.

A. Nonne venit in equo ?

Did not she come on a Horse ?

B. Imò, et tolutario.

Yes, and on a Pacer.

A. Venisti et tu in equo ?

Did you come too on a Horse ?

B. Eram illi à pedibus.

I was her Footman.

A. Non fuit labor itineris molestus tibi ?

Was not the Fatigue of the Journey troublesome to you ?

B. Fuit nulla via difficilis mihi, reditio in urbem erat adeò jucunda ; quid quæris ? noluissem venire equo.

There was no Way difficult to me, the Return into the City was so pleasant, why do you ask ? I would not come on a Horse.

A. Quantum distat vestra villa hinc ?

How far distant is your Country-House from hence ?

B. Quatuor milliaribus, iisque non admodum longis.

Four Miles, and those not very long.

A. Sed jam satis de reditu, nunc agamus aliud.

But now enough of your Return, now let us do something else.

Fuistine memor tui promissi? Num rediisti va-
cuis?

B. Attuli quantum uva-
rum potui.

A. Quantum igitur?

B. Quasillum.

A. Hui, quasillum! Tibi
uni igitur.

B. Imò nobis duobus.

A. Quid tantillum duo-
bus?

B. Non poteram ferre
amplius, pro viribus mei
corpuseuli; quòd si essem
robustus, asportassem onus
asini; nam mater permit-
tebat facile.

A. Utinam adfuissem.

B. Ego et mater desi-
deravimus te plurimum;
sed esto bono animo, ea
reliquit famulum ruri, qui
veniet onustus amplissimâ
corbe; tum illa dabit tibi
assatim.

A. Aha, nunc loqueris
optata.

B. Eamus domum ad
nos. Videbis nostrum qua-
sillum integrum adhuc, ut
spero.

Have you been *mindsul*
of your *Promise*? Have
you returned *empty*?

I have brought as many
Grapes as I could.

How many then?

A Basket.

Ho, a *Basket*! For
yourself alone then.

Nay for us to.

What so little for two?

I could not bring more,
for the Strength of my lit-
tle Body; but if I were
strong, I should have
brought the Load of an
Ass; for my Mother per-
mitted easily.

Would I had been there.

I and my Mother want-
ed you very much; but be
of good Courage, she has
left a Servant in the Coun-
try, who will come load-
ed with a very large Basket;
then she will give you plen-
tifully.

Aha, now you speak
desirable Things.

Let us go Home to us.
You shall see our Basket
whole yet, as I hope.

A. O lepidum caput !
cupiebam ire salutatum tu-
am matrem, charissimam
mibi.

O pretty fellow ! I was
desirous to go to salute thy
Mother, most dear to me.

B. Profectò feceris gra-
tissimum illi.

Truly you will do a very
acceptable Thing to her.

A. Eamus igitur.

Let us go then.

C O L L. LI.

A. Quid cogitas solus
hic ?

What are you thinking of
alone here ?

B. Deploro meam mise-
riam.

I deplore my Misery.

A. Quænam miseria af-
ficit te ?

What Misery affects you ?

B. Heu, me miserum !
ecce mutavimus classẽ,
nec est mihi pecunia unde
emam libros.

Alas, wretched me ! lo
we have changed our Form,
and I have no Money
whence I may buy Books.

A. An non pater dat
tibi ?

Does not your Father
give you ?

B. Dat quidem, sed parcè
nimis.

He gives indeed, but too
sparingly.

A. Est avarus igitur.

He is covetous then.

B. Non sequitur.

It does not follow.

A. Quid impedit igitur,
quò minus suppeditet tibi
pecuniam ?

What hinders then, that
he does not allow you Mo-
ney ?

B. Paupertas ; præterea,
cùm peto, miratur opus esse
nobis tot libris.

Poverty ; besides, when
I ask, he wonders we have
need of so many Books.

A. Nihil mirum, præ-
sertim quum sit pauper ;
sed interim esto bono ani-
mo, nec affliges te quæso.

No wonder, especially
when he is poor ; but in
the mean time be of good
Courage, and do not afflict
yourself I pray.

Dabo

A. Dabo operam ut pater
juvet te, nam largitur pau-
peribus libenter, præsertim
iis quos novit esse studiosos
bonarum literarum.

B. O me felicem! si
Deus adjuverit me tuâ
operâ.

A. Juvabit, ut spero,
sed tu precare interim di-
ligenter, ut reddat ani-
mum patris bene affectum
erga te.

B. Mones rectè, nam, ut
audivi sæpe è sacris concio-
nibus; est Deus solus qui
gubernat ac dirigit corda
hominum.

A. Ita est.

B. Vale mi Bernarde,
qui reddidisti mihi ani-
mum.

A. Vale tu quoquè An-
toni; sed dic mihi quan-
tùm opus est tibi.

B. Si haberem decem
asses, esset abunde in præ-
sentiâ.

A. Tace, cras, ut spero,
senties divinum auxilium.

I will do my endeavour
that my Father may help
you, for he bestows to the
Poor willingly, especially to
those whom he knows to be
studious of good Letters.

O happy me! if God
shall help me by your Means.

He will help, as I hope,
but do you pray in the mean
time diligently, that he
would render the Mind of
my Father well affected
towards thee.

You admonish rightly, for
as I have heard often out
of holy Sermons; it is God
alone who governs and di-
rects the Hearts of Men.

So it is.

Farewell my Bernard,
who hast restored me Cou-
rage.

Fare you well too An-
thony; but tell me how
much is needful to you.

If I had ten Pence, it
would be enough at pre-
sent.

Hold your Tongue, to
Morrow, as I hope, you will
perceive the divine Help.

C O L L. LII.

- A. Quid agis ?
 B. Scribo.
 A. Quid scribis ?
 B. Describo *dictata* præceptoris.
 A. Quænam ?
 B. Hesternæ.
 A. Quid, *non* *aderas* ?
 B. Imò *aderam*, sed *non poteram* assequi præceptorem dictantem.
 A. Quæ res impediēbat te ?
 B. Quòd *non federem* commodè satis.
 A. Veneras *seriùs* igitur.
 B. Istud est.
 A. Cedo *commentarium* tuum, egomet scribam tibi.
 B. Quid *lucri* faciam ?
 A. Ego *descripsero* citiùs quàm tu, post ludemus unà, ut præceptor concessit ; cedo librum.
 B. Facerem *id* quidem libenter, sed *non audeo*.
 A. Quid times ?
 B. Præceptoris *edictum*.
- What are you doing ?
 I am writing.
 What are you writing ?
 I am writing out the *Dictates* of the Master.
 What ?
 Yesterday's.
 What, *were you not present* ?
 Yes *I was present*, but *I could not overtake the Master* dictating.
 What *Thing* hindered you ?
 Because *I did not sit* conveniently enough.
 You came *too late* then.
 That *is it*.
 Give me your *Note-Book*, I *will* write for you.
 What *Gain* shall I make ?
 I *shall* write it out sooner than you, afterwards we will play together, as the Master has granted ; give me your Book.
 I would do *that* indeed willingly, but *I dare not*.
 What do you fear ?
 The Master's Order.

A. Quod

A. Quod edictum nar-
ras mihi!

B. Nescis eum vetuisse
ne quis scribat alteri sine
ejus permisso?

A. Memini id probè,
sed unde sciet hoc?

B. Rogas? quum exigit
rationem scripturæ, causâ
emendandi, tum ero cap-
tus, nam novit manum
meam; præterea, neque
fallendum est neque men-
tiendum.

A. Vetamur utrumque
verbo Dei.

B. Quid ergo responde-
am præceptori, quum ille
negarit me scripisse ista?

A. Res non evadet eò,
ut spero.

B. Nolo subire tantum
periculum tuâ spe.

A. Vah! es nimium
timidus.

B. At tu es fortasse au-
dacior.

A. Tu scribe igitur quan-
tum voles, ego conferam me
ad ludendum.

B. Abi, quæso, descrip-
sissem jam unam paginam,
nisi interpellâsses me.

What Order do you tell
me?

Do not you know that
he has forbid any one to
write for another without
his Permission?

I remember that well,
but how will he know it?

Do you ask? when he
requires an Account of our
Writing, for the sake of
correcting it, then I shall
be caught, for he knows my
Hand; besides, we must
neither deceive, nor lie.

We are forbid both by
the Word of God.

What then shall I an-
swer to the Master, when
he shall deny me to have
writ those Things?

The Matter will not
come to that, as I hope.

I will not undergo so great
Danger on your Hope.

Fie! you are too timo-
rous.

Put you are perhaps too
bold.

Write you then as much
as you will, I will betake
myself to play.

Go, I pray, I should
have writ already one
Page, unless you had inter-
rupted me.

A. At *interim*, profici-
mus *aliquid*, dum *fabula-*
mur Latine.

But in *the mean time*, we
profit *something*, whilst we
talk Latin.

C O L L. LIJ.

A. Quotâ horâ *experge-*
factus es hodie?

At what Hour *did you*
awake to Day?

B. Ante *lucem*, quotâ
horâ *nescio*.

Before *Day*, at what
Hour *I know not*.

A. Quis *expergescit* te?

Who *waked you*?

B. Hebdomadarius *ex-*
citator venit cum suâ *later-*
nâ, pulsavit *ostium* cubi-
culi *duriter*, quidam *ape-*
*rui*t, excitator *accendit* nos-
tram *lucernam*, inclama-
vit *clara* voce, omnes *ex-*
perrecti sunt.

The weekly *Waker*
came *with* his *Lanthorn*,
he knocked at *the Door* of
the Chamber *hard*, some-
body *opened it*, the *Waker*
lighted our *Candle*, called
out *with a clear Voice*, all
awaked.

A. Narra *mibi* ordine
quid egeris *ex illo tempore*
usque ad *finem* jentaculi.

Tell *me* in order *what*
you may have done *since*
that time till *the End* of
Breakfast

Vos *pueri* attendite *di-*
ligenter, ut *discatis*, imitari
hunc *vestrum* *condiscipulum*.

You *Boys* attend *diligent-*
ly, that you may learn to
imitate *this* your *School-*
fellow.

B. *Experrectus* sum, *sur-*
*rex*i è lecto, indui tunicam
cum *thorace*, *sed*i in scabello,
accepi femoralia et tibialia,
indui utraque, *calceavi* cal-
ceos, *astrinxi* femoralia
thoraci ligulis, *ligavi* tibia-
lia *periscelidis* super crura.

I awoke, *I arose* out of
Bed, *I put on* my *Tunick*
with my *Doublet*, *I sat*
upon the Bench, *I took* my
Breeches and *Stockings*, *I*
put on both, *I put on* my
Shoes, *I tied* my *Breeches*
to my *Doublet* with *Points*,
I tied my *Stockings* *with*
my *Garters* upon my *Legs*.

Præ-

Præcinxi me cingulo, pexui caput diligenter, aptavi pileolum capiti. indui togam, deinde egressus cubiculo descendi infra, reddidi urinam in arcâ ad parietem.

Accepi frigidam aquam è situlâ, lavi manus et faciem, collui os et dentes, deterfi manus et faciem mantili, interea signum datur ad preces tintinnabulo.

Convenimus in privatam aulam, precamur unâ, accipimus jentaculum ordine à famulo, jentamus in triclinio, sedentes quieti sine murmure et strepitu. Admonui eos amicè quos audiavi garrientes ineptè, aut loquentes otiosa verba, aut vidi lascivientes, detuli nomina eorum qui non paruerunt ad monitorem, ut notaret eos.

A. Nemone præerat vobis dum jentaretis?

B. Imò, hypodidasculus.

I girt myself with my Girdle, I combed my Head diligently, I fitted my Cap to my Head, I put on my Gown, then going out of my Chamber I went below, I made Water in the Yard against the Wall,

I took cold Water out of the Bucket, I washed my Hands and Face, I rinsed my Mouth and Teeth, I wiped my Hands and Face with the Towel, in the mean time the Signal is given to Prayers by the little Bell.

We meet in the private Hall, we pray together, we take our Breakfast in Order from the Servant, we breakfast in the Dining-room, sitting quiet without Muttering and Noise. I admonished those friendly whom I heard prating foolishly, or speaking idle Words, or saw wantoning, I carried the Names of those who did not obey to the Monitor, that he might set them down.

Was no Body over you whilst you were at Breakfast?

Yes, the Usher.

E 3

A. Quid

A. Quid agebat interea?

What did he in the mean time?

B. Ille ambulabat per mediam aulam, tenens librum in manibus, et identidem monens observatorem ut notaret garrientes ineptè.

He walked through the Middle of the Hall, holding a Book in his Hands, and now and at the same time admonishing the Monitor that he should set down those who prated foolishly.

A. Licet igitur emittere nullum verbum tunc?

Is it lawful then to utter no Word at that time?

B. Inò licet, verùm ii solent notari, qui confabulantur diu et multis verbis ineptè et sine ullo fructu; cæterùm licet omnibus transire jucundos sermones inter se de bonis et honestis rebus, dummodo fiat modestè citra clamorem et contentionem.

Yes it is lawful, but those are wont to be set down, who talk a long time and in many Words foolishly and without any Fruit; but it is lawful for all to handle pleasant Discourse amongst themselves of good and honest Things, provided it be done modestly without Noise and Contention.

A. Hactenus satisfecisti mihi: narrabis cætera à prandio, nisi aliquod negotium intervenerit; camus nunc in aulam ad prandium, ne simus in morâ magistro.

Hitherto you have satisfied me: You shall tell the rest after Dinner, unless some Business should intervene; let us go now into the Hall to Dinner, lest we should be a Hindrance to the Master.

B. Audivi signum modò dari.

I heard the Signal just now given.

A. Datum opportunè.

It was given opportunely.

C O L L. LIV.

A. Ubi finivisti narrationem ante prandium?

B. Quum vellem imponere finem jentaculo, tu interpellâsti me.

A. Perge igitur narrare reliqua ordine.

B. Dum facimus finem jentandi, posterius publicum signum datur, quisque sumit libros, imus in communem aulam, catalogi singularum classum recitantur ex more, qui adsunt respondent ad nomina.

Ego quoque respondeo, absentes notantur in catalogis ab nomenclatoribus; recitatione catalogorum finitâ, ludimagister ascendit pulpitem ut precetur, jubet nos esse attentos, ac tum precatur publicè.

Ubi precatus est, inquit, recipite vos quisque in suum auditorium. Omnes conveniunt, ego item venio cum meis condiscipulis.

Where did you finish your Narrative before Dinner?

When I would have put an End to Breakfast, you interrupted me.

Go on then to tell the rest in Order.

Whilst we make an End of breakfasting, the latter publick Sign is given, every one takes his Books, we go into the common Hall, the Catalogues of each Class are recited according to Custom, those who are present answer to their Names.

I likewise answer, the Absenters are noted in the Catalogue by the Nomenclators; the reciting of the Catalogues being ended, the Master ascends the Pulpit that he might pray, he orders us to be attentive, and then prays publicly.

When he has prayed, says he, betake yourselves every one into his Auditory. All meet, I also come with my school-fellows.

Sedeo in meo loco: præceptor ingreditur, inquit de absentibus, deinde sedet in cathedrâ, et jubet scriptum auctoris pronunciari.

Pronunciamus terni clarâ voce, ut solemus quotidie, tum jubet nos reddere interpretationem, aliquot ex rudioribus legunt, alii reddunt interpretationem, idque memoriter.

Tandem præceptor exigit Anglicam significationem verborum, doctiores respondent, ego quoque, jussus ab eo respondeo, ille laudat eos qui respondent bene, de quorum numero ego (quod dictum sit sine jactantiâ) eram unus.

Postea jubet singulas partes orationis tractari ad grammaticam rationem, postremò præscribit palam, quid sit reddendum à frandio.

Octavâ horâ auditâ imperat precationem, quâ finitâ, monet ut faciamus officium sedulò, tandem dimittit nos.

I sit in my Place: The Master enters, he enquires about the Absenters, then he sits in his Chair, and orders the Writing of an Authour to be pronounced.

We pronounce Three with a clear Voice, as we use every Day, then he bids us render the Interpretation, some of the more ignorant read, others render the Interpretation, and that by heart.

At length the Master requires the English Signification of the Words, the more learned answer, I too being commanded by him answer, he commends those who answer well, of whose Number I (which let it be said without boasting) was one.

Afterwards he orders every Part of Speech to be handled according to the Grammatical Way, lastly he prescribes openly what is to be said after Dinner.

Eight o'clock being heard he orders Prayers, which being ended, he admonishes that we do our Duty diligently, at last he dismisses us.

Eo spectante, eximus ordine, et sine strepitu, et discedimus læti; satisfacine tibi, præceptor?

A. Cumulatissimè.

B. Placetne tibi ut faciam idem de reliquis actionibus hujus diei sub cœnæ tempus?

A. Erit nihil opus.

He looking on, we go out in Order, and without Noise, and we depart joyful; have I satisfied you, Master?

Most abundantly.

Doth it please you that I should do the same Thing concerning the rest of the Actions of this Day about Supper time?

There will be no need.

C O L L. LV.

A. Non meministi præceptorem monere nos tam sæpe de fugiendis pravis sodalibus?

B. Ego memini probè.

A. Tamen negligis ejus monita.

B. In quo videor tibi negligere ea?

A. Dicam tibi, modò audias attentè.

B. Dic obsecro, audiam attentissimè.

A. Nunquam vis cavere ab illo impostore?

B. Cur caveam?

A. Ne depraveris ejus infectione, nam nôsti esse pessimum.

B. Atqui non sequor spon-te, accurrit ad me undique.

Do not you remember that the Master doth admonish us so often about avoiding evil Companions?

I remember well.

Yet you neglect his Admonitions.

In what do I seem to you to neglect them?

I will tell you, provided you hear attentively.

Tell me, I pray, I will hear very attentively.

Will you never beware of that Cheat?

Why should I beware?

Lest you should be corrupted by his Infection, for you know that he is very bad.

But I do not follow him of my own accord, he runs to me from all Parts.

B. Nimirum, quia novit te habere pecuniam, et dare libenter et sæpe.

A. Quid igitur suades mihi facere?

B. Dic semel et serio, et quasi irato animo, Quid vis amice? cur sequeris me ubique? omnes clamitant te esse pessimum, ac nolunt esse tui sodales; proinde mitte me posthac, quæso, ne cædar virgis palam tuâ causâ.

A. Quid si velit respondere aliquid?

B. Abrumpe illius sermonem, atque abi celeriter.

A. Ago tibi gratias quod monueris me tam fideliter.

To wit, because he knows you to have Money, and to give willingly and often.

What then do you persuade me to do?

Say once and seriously, and as it were with an angry Mind, What do you mean Friend? Why do you follow me every where? all cry out that you are very bad, and will not be your Companions; therefore let me alone hereafter, I pray, lest I should be beat with Rods openly for your Cause.

What if he should answer something?

Break off his Discourse, and go away quickly.

I give you Thanks that you have admonished me so faithfully.

COLL. LVI.

A. Quid egisti per hos quindecim dies?

B. Ministravi matri quæ ægrotabat.

A. Ain' tu?

B. Sic est profectò.

A. Quo morbo laborabat?

B. Tertianâ febre.

What have you done for these fifteen Days?

I waited on my Mother who was sick.

Say you so?

So it is truly.

With what Disease did she labour?

With a tertian Ague.

A. Con.

A. Convaluitne ?
B. Convalescit paulatim,
gratiâ Deo.

A. Quis sanavit eam ?
B. Summus medicorum.

A. Quis est ille ?
B. Deus ipse.
A. Dubito nihil de hoc,
sed cujus operâ ?

B. Domini Sarafini.
A. Is habetur peritissimus
medicinæ.

B. Ejus egregiæ curationes
quotidie probant id.

A. Quibus remediis usus
est in curandâ tuâ matre ?

B. Medicamentis.

A. Intelligo illud satîs,
etiâ si tu taceas ; sed dic
mibi planè quæ fuerint ista
medicamenta.

B. Sine me recordari
paulisper.

A. Dic mihi tandem quæ
reminisceris.

B. Duo nomina tantùm
occurrunt mihi, clysters et
potiones.

A. Quid conferunt ista ?

B. Eho inepte, rogas
quasi ego sum peritus me-
dicinæ, itaque si cupis
scire ampliùs, quære ipse
ab iis potiùs, qui profi-
tentur

Is she recovered ?
She recovers by little and
little, Thanks to God.

Who cured her ?
The greatest of Physi-
cians.

Who is he ?
God himself ?
I doubt nothing of that,
but by whose Means ?

Mr. Sarafin's.
He is reckoned very skil-
ful of Physick.

His remarkable Cures
every Day prove that.

What Remedies did he use
in curing your Mother ?
Medicines.

I understand that suffi-
ciently, although you should
hold your Tongue ; but tell
me plainly what were those
Medicines.

Let me recollect a little.

Tell me at length what
you remember.

Two names only occur
to me, Clysters and Poti-
ons.

What good do those ?
Ho you Fool, you ask as
if I were skilled in Phy-
sick, therefore if you desire
to know more, ask yourself
of those rather, who pro-
fess

tentur ista, hoc est, à medicis et pharmacopolis.

A. Ne succenseas mihi, obsecro.

B. Cur tu es adeò curiosus?

A. Ut ediscam aliquid semper.

B. At vide interim ne voceris percontator.

A. Tamen audi pauca.

B. Loquere.

A. Quamdiu ægrotavit mater?

B. Ferè duas hebdomadas.

A. Interea ubi erat pater?

B. Profectus erat Lugdunum ad mercatum.

A. Sed quâ horâ rediisti in scholam?

B. Hodie manè.

A. Deditine excusationem præceptori?

B. Dedi.

A. Quid respondit tibi?

B. Inquit bene factum; sed ubi fuisti?

A. Heri ivi rus cum meo patruo.

fels these Things, that is, of the Doctors and Apothecaries.

Be not angry with me, I pray.

Why are you so curious?

That I may learn something always.

But see in the mean time you be not called a Busybody.

Yet hear a few Things.

Speak.

How long has your Mother been ill?

Almost two Weeks.

In the mean time where was your Father?

He was gone to Lyons to the Fair.

But at what Hour did you return into the School?

To-day in the Morning.

Have you given your Excuse to the Master?

I have given it.

What did he answer you?

He says well done; but where was you?

Yesterday I went into the Country with my Uncle.

B. Age *videamus* quid
simus reddituri *secundâ* ho-
râ, *nam* ego *quodammodo*
sum novus discipulus.

Come let us see what we
are to say at the second
Hour, for I in a Manner
am a new Scholar.

C O L L. LVII.

A. Quid cogitas? cave
tibi obsecro.

What do you think of?
look to yourself I beseech
you.

B. Quid caveam mihi?

Why should I look to my-
self?

A. Ne incidas in mor-
bum.

Lest you should fall into a
Distemper.

B. Ex quâ causâ?

From what Cause?

A. Ex intemperantiâ
lusus.

From Excess of Play.

B. Unde apparet pericu-
lum?

Whence appears the Dan-
ger?

A. Quia totus aestuas,
totus mades sudore.

Because you are all in a
Heat, you are all wet with
Sweat.

B. Admones me rectè et
in tempore; profecò non
sentiebam.

You admonish me right-
ly and in time; truly I
did not perceive it.

A. Desiste si audis me.

Give over if you will
hearken to me.

B. Quis respuat tam fi-
dele consilium?

Who would refuse so
faithful Advice?

A. Deterge faciem su-
dario, et indue te celeri-
ter, ne contrahas subitum
frigus.

Wipe your Face with your
Handkerchief, and clothe
you quickly, lest you should
catch a sudden Cold.

B. Habeo tibi gratiam,
nam sum obnoxius morbis.

I give you Thanks, for
I am liable to Diseases.

A. Quid

A. Quid est causæ ?

What is the Reason ?

B. Infirmitas valetudinis meæ ; nam vides quâm imbecillo corpore sum.

The weakness of my Health ; for you see of how weak a Body I am.

A. Debes tantò magis cavere tibi.

You ought so much the more to take care of yourself.

B. Novi istud probè, et pater monet me sæpissime : sed quid agas ? sumus pro-ni naturâ in nostram perniciem.

I know that well, and my Father admonishes me very often : But what can you do ? we are prone by Nature to our own Destruction.

A. Non est serviendum voluptati, sed consulendum est valetudini temperantiâ.

We must not serve Pleasure, but we must consult our Health by Temperance.

B. Memini carmen Cato-nis in eam sententiam.

I remember a Verse of Cato to that Purpose.

A. Ego memini quò-què ; jam indutus es satis, non opus est ut moreris hîc diutius.

I remember it too ; now you are dressed sufficiently, there is no Need that you should tarry here any longer.

B. Vale, amicissime monitor.

Farewell, most friendly Adviser.

A. Vin tu ut deducam te domum ?

Will you that I bring you Home ?

B. Nihil opus est, ego bellè me habeo beneficio Dei.

There is no Need, I am very well by the Kindness of God.

C O L L. LVIII.

A. Obsecro te da mihi
operam paulisper.

B. Quid est illud ?

A. Nescio quid incidit
in meum oculum, quod me
valde male habet.

B. In utrum oculum in-
cidit ?

A. In dextrum.

B. Vis inspiciam ?

A. Inspice obsecro te.

B. Aperi quantum potes,
et tene immotum.

A. Non possum conti-
nere à nictu.

B. Mane, egomet tenebo
sinistrâ manu.

A. Ecquid vides ?

B. Video aliquid minu-
tum.

A. Exime, quæso, si po-
tes.

B. Exemi.

A. O bene factum ! quid
est ?

B. Cerne tu ipse.

A. Est mica pulveris.

B. Et quidem adeò exi-
gua ut vix possit cerni.

I pray thee give me thy
Help a little.

What is that ?

I know not what has
fallen into my Eye, that
troubles me very much.

Into which Eye has it
fallen ?

Into the Right.

Would you that I should
look into it ?

Look into it I pray
thee.

Open it as much as you
can, and hold it unmoved.

I cannot keep it from
twinkling.

Stay, I will hold it with
my left Hand.

Do you see any Thing ?

I see some little Thing.

Take it out, I pray, if
you can.

I have taken it out.

O well done ! what is
it ?

See you yourself.

It is a Bit of Dust.

And indeed so small that
it can hardly be discerned.

A. Vide

A. Vide quantum doloris tam exigua res adferat oculis.

B. Haud mirum quidem, nam nullum ex exterioribus membris dicitur esse tenerius oculo.

A. Inde etiam fit, ut experiamur nihil esse charius nobis.

A. Deus approbat hoc, cum loquens de sua charitate in Judæos, sic ait, Qui tangit vos, tangit pupillam oculi mei.

A. Nonne meus oculus rubet?

B. Aliquantulum, quia fricuiſti.

A. Credin' dolere mihi adhuc?

B. Quidni credam, qui expertus sum talem molestiam toties?

A. Experientia est magistra rerum.

B. Ita dicitur vulgò.

A. Quid præmii dabo isti medico pro labore?

B. Quantum pasci sumus.

A. Conclusio est brevis, ergo nihil; sed tamen habeo tibi gratiam.

See how much Pain so small a Thing may bring to the Eyes.

No wonder indeed, for none of the outward Members is said to be more tender than the Eye.

Thence also it is that we experience nothing to be more dear to us.

God approves this, when speaking of his Love towards the Jews, he thus says, He that toucheth you, toucheth the Pupil of my Eye.

Is not my Eye red?

A little, because you have rubbed it.

Do you think it pains me yet?

What should I not think, who have experienced such Trouble so often?

Experience is the Mistress of Things.

So is said commonly.

What Reward shall I give to that Physician for his Labour?

As much as we have bargained for.

The Conclusion is short, therefore nothing; but yet I give you Thanks.

C O L L.

C O L L. LIX.

A. Quid agebas modò
cum præceptore?

B. Si cupis scire, percon-
tare illum.

A. Cur celas me?

B. Ne facias palam.

A. Non rogo te, crede
mibi, ut proferam id, nam
quid proficerem?

B. Quamobrem igitur
rogas tam cupidè?

A. Ut gaudeam tacitus
mecum, si audiéris quid
boni.

B. Itane venis paratus,
ut extorqueas à me, quod
creditum est mihi uni, id-
que à præceptore?

A. Quod dixeris mihi,
dixeris furdo et muto.

B. Egone committam
meum tergum in tuam fi-
dem?

A. Potes profectò, et
quidem sine periculo.

B. Nunquam dices tam
commodè ut persuadeas mi-
hi istud.

What were you doing just
now with the Master?

If you desire to know,
ask him.

Why do you conceal it
from me?

Lest you should make it
publick.

I do not ask you, believe
me, that I may disclose it,
for what should I profit?

Why then do you ask so
desirously?

That I may rejoice si-
lently with myself, if you
shall have heard any Good.

Do you so come pre-
pared, to extort from me
what was trusted to me
alone, and that by the Ma-
ster?

What you shall say to
me, you shall say to one
deaf and dumb.

Shall I commit my Back
to your Credit?

You may truly, and in-
deed without Danger.

You will never speak
so aptly as to persuade me
that.

A. Dabo

A. Dabo *fidem*, me *tacitum*.

B. Etiamfi *jura-veris* sanctissimè *ter* quaterve, *non prodam*, proinde *desiste* percontari.

A. Hem, *ubi est nostra* amicitia?

B. Nescis *illud dictum* sapientis, *Quod velis esse tacitum dixeris nemini?*

A. *Audivi aliquoties*, sed *quod dictum sit amico*, videtur *dictum nemini*, nam *amicus est quasi alter idem*.

B. *Dicet eadem tibi*, qui *volet scire ex te*, et *item alius*, atque *ita perveniet ad aures omnium*; itaque *si vis me esse amicum tibi posthac*, *missum me facito*.

A. *Non sum imperator* ut *te missum faciam*.

B. *Pergin' esse molestus?*

A. *Malim abire quam exhibere tibi molestiam*.

I will give *my Faith*, I *will hold my Tongue*.

Although you should swear most solemnly *three or four times*, I *will not disclose it*, therefore *desist asking*.

How, *where is our Friendship?*

Do not you know *that* *Saying of the wise Man*, *What you would have to be concealed tell no body?*

I have heard it *several times*, but *what is said to a Friend*, seems *said to no Body*, for a *Friend is as it were another self*.

He will say *the same Things* to you, *who would know of you*, and *like-wise another*, and *so it will come to the Ears of all*; therefore if you *will have me be a Friend to you hereafter*, *discharge me*.

I am not a *General* that I *should discharge you*.

Do you go on to be *troublesome?*

I had rather go away than give you *Trouble*.

COLL. LX.

A. Ubi est natu maximus frater?

B. Ivit in militiam.

A. Quid ais, in militiam?

B. Sic res est.

A. Valedixit literis igitur?

B. Jampridem tædebat eum literarum.

A. Quid ita?

B. Nescio, nisi quia volebat vivere liberius.

A. Quare pater permisit?

B. Profectus est, patre absente, matre invitâ.

A. O miserum adolescentem!

B. Imò verò miserrimum.

A. Quid faciet?

B. Id quod cæteri qui sequuntur illud genus vitæ; nempe spoliabit, rapiet, ludet aleâ, potabit, scortabitur.

A. Estne isthæc vita militum?

B. Omnino.

Where is your eldest Brother?

He is gone to the War.

What say you, to the War?

So the Thing is.

Has he bid farewell to Learning then?

Long since he was weary of Learning.

Why so?

I know not, unless because he had a mind to live more freely.

Why did your Father permit him?

He went, my Father being absent, my Mother unwilling.

O miserable Youth!

Yes indeed very miserable.

What will he do?

That which others who follow that kind of Life; that is, he will pillage, plunder, play at Dice, drink, and whore.

Is that the Life of Soldiers?

Wholly.

A. Unde

A. Unde scis istud ?

B. Audivi nuper ex patre cum cœnaremus.

A. Quorsum narrabat talia ?

B. Docebat nos nihil esse tutius quàm timere Deum, qui custodit parvulos, et inducit eos paulatim in rectam viam.

A. Præceptor ipse admonet nos sæpe de his rebus.

B. Debemus esse tantò magis solliciti ut amemus parentes et præceptores, quorum operâ Deus utitur ad nostram institutionem.

A. Utinam præstemus utrisque quod ipse præcipit nobis in suâ lege.

B. Ita Deus faxit.

Whence know you that ?

I heard lately of my Father when we were at Supper.

Why did he talk such Things ?

He taught us that nothing is more safe than to fear God, who keeps little ones, and brings them by little and little into the right Way.

The Master himself admonishes us often of these Things.

We ought to be so much the more solicitous that we love our Parents and Masters, whose Service God uses to our Instruction.

I wish that we may perform to both what he commands us in his Laws.

So God grant.

COLL. LXI.

A. Fuistine hodie in foro ?

B. Fui.

A. Quando ?

B. Post sacram concionem.

A. Quid emisisti nobis ?

Have you been To-Day in the Market ?

I have been.

When ?

After the holy Sermon.

What have you bought for us ?

B. Ferè

B. Ferè *nihil*.
 A. Sed *quid* ?
 B. Butyrum.
 A. Quanti ?
 B. Quadrante.
 A. Tantillùm !
 B. Non ausus sum *emere*
ampliùs.

A. Quid *timebas* ?
 B. Ne *non esset* bonum.
 A. Fecisti *prudenter* sa-
tis.

B. Cur *dicis* istud ?
 A. Quia *malim* te *esse*
timidiorem in hac re quàm
audaciorem.

B. Sed *nunquid* *emisti*
præterea ?
 A. Nihil.

B. Eho, *nihilne* !

A. Nihil *profus*.

B. Vah, *quàm* *parcè* *op-*
sonatus es nobis !

A. Quid *aliud* *potuisssem*
emere ?

B. Quasi *nescias* *quibus*
cibis *soleam* *oblectari*.

A. Scio te *amare molli-*
usculum caseum, et pyra,
et alios recentes fructus.

B. *Dicis rectè, cur igitur*
non emisti ?

Almost *nothing*.

But *what* ?

Butter.

For how much.

A Farthing.

So little !

I durst not *buy* more.

What *did* you *fear* ?

Lest *it should* not be good.

You have done *prudently*
enough.

Why *do* you *say* that ?

Because *I had* rather you
to be too timorous in *this*
Matter than too bold.

But *have* you *bought* any
Thing beside ?

Nothing.

Soho, *nothing* !

Nothing at all.

Fie, *how* sparingly you
have made *Provision* for us !

What *else* could I *buy* ?

As if you *did* not know
 with what *Meats* I use to
 be pleased.

I know that you love soft
 Cheese, and Pears, and
 other *fresh* Fruits.

You *say* *rightly*, why
then have you not *bought* ?

A. Caseus erat carior
pro nostrâ pecuniolâ.

B. Quid fructus?

A. Alii non erant ma-
turi satîs; dubitabam de
aliis essentne boni.

B. Miser, non poteras
gustare?

A. Atqui istæ mulieres
permittunt gustare nihil, ni-
si affirmes te empturum.

B. Nihil mirum, nam
multi gustarent animi cau-
sâ tantum, esto igitur sapi-
entior aliâs.

A. Quomodo?

B. Si videris aliquem
pulchrum fructum, eme ali-
quantulum denariolo, ut
facias periculum.

A. Quid tum?

B. Si placuerit tibi, tum
emito amplius; sin minùs,
relinquo, et conferto te
aliò.

A. Est bona cautio.

B. Memineris igitur, ut
utaris postea.

A. Ego, ut spero, me-
minero diligenter; nunquid
vis præterea?

The Cheese was too
dear for our Money?

What the Fruits?

Some were not ripe e-
nough; I doubted of others
whether they were good.

Wretch, could you not
taste?

But those Women per-
mit you to taste nothing,
unless you affirm that you
will buy.

No wonder, for many
would taste for their Fan-
cy's sake only, be thou
therefore wiser another
time.

How?

If you see any fine Fruit,
buy some for a little De-
nîer, that you may make
Trial.

What then?

If it please you, then buy
more; but if not, leave it,
and betake you to some where
else.

It is a good Caution.

You will remember then,
that you may use it after-
wards.

I, as I hope, shall re-
member diligently; would
you have any Thing more?

B. Ut

B. Ut cures ea quæ sunt
tui officii, ac deinde in-
cumbas studiis.

That you would take care
of those Things which are
your Duty, and then mind
your Studies.

C O L L. LXII.

A. Reverteris tantum
hodie à villâ?

Are you returned but to
Day from the Village?

B. Tantum hodie, idque
paulo antè prandium.

But to Day, and that a
little before Dinner.

A. Atqui dixeras te fu-
turum illuc modò biduum.

But you had said you should
be there only two Days.

B. Ita sperabam fore, et
sic pater promittebat.

So I hoped it would be,
and so my Father promi-
sed.

A. Quid obstitit igitur
quò minus redieris citius?

What hindered then that
you returned not sooner?

B. Mater detinuit me,
tametsi obsecrabam eam
cum lachrymis, ut me mis-
sum faceret.

My Mother detained me,
although I besought her
with Tears, that she would
let me go.

A. Sed cur remorata
est te tamdiu?

But why did she stay
you so long?

B. Ut comitarer eam in
reditu.

That I might accompany
her in her Return.

A. Quid agebas inte-
rea?

What did you do in the
mean time?

B. Colligebam fructus
cum nostris rusticis.

I gathered Fruits with
our Country Folks.

A. Quos fructus?

What Fruits?

B. Quasi autumnales fruc-
tus non sint notè tibi, pyra,
mala, juglandes, castaneæ.

As if autumnal Fruits
were not known to you,
Pears, Apples, Wallnuts,
Chestnuts.

A. O jucunda exercitatio!

O pleasant Exercise!

B. Non est solum jucunda, sed etiam frugifera.

It is not only pleasant, but also profitable.

A. Sed hoc est malum, quod interim fructus quinque aut sex prælectionum periit.

But this is bad, that in the mean time the Fruit of five or six Lessons perished.

E. Non omnino periit spero, curabo pro viribus, ut recuperem aliquam ex parte.

It did not perish quite I hope, I will take care according to my Ability, that I may recover it in some Measure.

A. Quid facies?

What wilt thou do?

B. Describam quam diligentissime potero.

I will write them out as diligently as I can.

A. Et quid tum?

And what then?

B. Ediscam ipsam orationem auctoris.

I will get by Heart the very Text of the Authour.

A. Sed non intelliges sensum ejus satis.

But you will not understand his Sense sufficiently.

B. Interpretatio præceptoris juvabit me, ut assequar sensum magnam ex parte.

The Translation of the Master will help me, that I may understand the Sense in a great Measure.

A. Nec tamen id erit satis.

Neither yet will that be enough.

B. Tu aderis mecum (si placet) per otium, ut conferamus unam.

You shall be with me (if you please) at your Leisure, that we may confer together.

A. Faciam libenter equidem, sed istud non sufficiet.

I will do it willingly indeed, but that will not suffice.

B. Non

B. Non possum *facere* amplius.

I cannot *do* more.

A. Quânto præstitisset *audire* magistrum ipsum?

How much better had it been to *hear* the Master himself?

B. Sanè multò præstiterat; sed quando non contigit meâ culpâ, non possum accusare meipsum in hac parte.

Truly it had been much better; but seeing it did not happen by my Fault, I cannot accuse myself in this Part.

A. Dicis rectè; fac igitur habeas bonum animum, nam quod ego disputavi tecum pluribus verbis de hac re, non feci, ideo, ut adducere te in desperationem, sed totum illud perfectum est ex meo singulari amore in te.

You say right; see then that you have a good Courage, for that I disputed with you in more Words about this Matter, I did it not, therefore, that I might lead you into Despair, but all that proceeded from my singular Love towards you.

B. Illud non est dubium mihi, quo fit ut habeam majorem gratiam tibi.

That is not doubtful to me, whence it is that I give the greater Thanks to you.

A. Sed ecce, tintinnabulum vocat nos ad cœnam.

But lo, the little Bell calls us to Supper.

C O L L. LXIII.

A. Audivi tuum patrem venisse ad gymnasium hodie.

I have heard your Father came to School to day.

B. Audivisti verum.

You heard the Truth.

A. Quâ gratiâ venit?

On what Account came he?

B. Ut numeraret pecuniam præceptori pro alimentis meis, et simul ut commendaret me illi.

A. Nunquamme commendârat te antea?

B. Imò, sæpiſſime.

A. Quid ſibi vult iſtâ tam frequenti commendatione?

B. Amat me.

A. Quid tum?

B. Ideo cupit me erudiri diligenter.

A. Quid ſi commendet ut vapules ſæpius?

B. Ea eſt fortâſſe cauſa, ſed quid tum? non diligit me propterea minùs.

A. Unde colligis iſtud?

B. Quia correctio eſt tam neceſſaria puero quàm alimentum.

A. Dicis verum quidem, ſed pauci judicant ita; nam eſt nemo quin malit habere panem quàm virgam.

B. Iſtud eſt naturale omnibus, quis negat? ſed tamen pœna eſt ferenda patienter, præſertim juſta pœna.

That he might pay Money to the Maſter for my Board, and withal that he might recommend me to him.

Had he never recommended you before?

Yes, very often.

What doth he mean by that ſo frequent Recommendation?

He loves me.

What then?

Therefore he deſires I ſhould be taught diligently.

What if he recommend you to be whipt oftner?

That is perhaps the Cauſe, but what then? he doth not love me therefore the leſs.

Whence do you gather that?

Because Correſtion is as neceſſary to a Boy, as Meat.

You ſay the Truth indeed, but few judge ſo; for there is no one but had rather have Bread than a Rod.

That is natural to all, who denies it? but yet Puniſhment is to be borne patiently, eſpecially juſt Puniſhment.

A. Sic

A. Sic habemus in libello
moralium distichorum.

B. Quid si pœna sit in-
justa?

A. Ea quoque est patienda
nihilominus.

B. Cujus causâ?

A. Propter Jesum Chris-
tum, qui tulit injustissimam
et acerbissimam mortem pro
nostris peccatis.

B. Utinam id veniat in
mentem, quoties patimur a-
liquid.

A. Præceptor monet nos
id sæpe, quoties occasio oc-
currit; sed narrat fabulam
surdis, ut est in proverbio.

B. Ergo demus operam, ut
simus diligentiores in poste-
rum.

A. Deus faxit.

So we have it in the
Book of moral Distichs.

What if the Punishment
should be unjust?

That also is to be borne,
nevertheless.

For whose sake?

For Jesus Christ, who
suffered a most unjust and
most bitter Death for our
Sins.

I wish that that may
come into our Mind as of-
ten as we suffer any Thing.

The Master admonisheth
us of that often, as often
as Occasion occurs; but he
tells a Story to the Deaf, as
it is in the Proverb.

Then let us do our En-
deavour, that we may be
more diligent for the fu-
ture.

May God grant it.

C O L L. LXIV.

A. Tu igitur es discessu-
rus cras, ut audio.

B. Cras, si Dominus
permiserit.

A. Eho, cur tam citò?

B. Pater urget me.

You then are to go away
to-morrow, as I hear.

To-morrow, if the Lord
will permit.

How now, why so soon?

My Father urgeth me.

A. Imò tu urges patrem.

Nay you urge your Father.

B. Itane videtur tibi ?
quomodo possum urgere patrem ?

Doth it seem so to you ?
how can I urge my Father ?

A. Affiduâ missione literarum.

By continual sending of Letters.

B. Scripsi semel tantum
scholasticam vacationem in-
stare.

I writ once only that the
School Vacation was at
hand.

A. Quando misisti lite-
ras ?

When did you send the
Letter ?

B. Superiore hebdo-
made.

The last Week.

A. Quo die ?

On what Day ?
Friday.

B. Veneris.

A. Quid facies domi ?

What will you do at
home ?

B. Vindemia instat, in-
terim fructus sunt colligendi.

The Vintage is at hand,
in the mean time Fruits
are to be gathered.

A. Poteras expectare di-
em dimissionis.

You might have tarried
till the Day of breaking up.

B. Nescio quando sit fu-
turus.

I know not when it is
to be.

A. Spero ad finem pro-
ximæ hebdomadis.

I hope at the end of the
next Week.

B. Sed istud non est po-
situm in nostro arbitrio.

But that is not put in our
Pleasure.

A. Nec in præceptoris
quidem.

Nor in the Master's in-
deed.

B. Cujus igitur ?

Whose then ?

A. Dei solius, qui guber-
nat consilia hominum suo
nutu.

Of God alone, who go-
verns the Counsels of Men
by his own Pleasure.

B. Atqui

B. Atqui Satanas videtur gubernare interdum.

A. Quantum Deus permittit ipsi: sed relinquamus ista sapientioribus.

B. Est tutius; nam proverbium monet, Ne sutor ultra crepidam.

A. Audivimus istud sæpe ex præceptore.

B. Idem quoque docuit nos sæpe illam sententiam Pauli, Noli altum sapere, sed time.

A. Habet etiam illud frequenter in ore, Ne quæsiêris altiora.

B. Sed audin' tu signum dari ad cœnam?

A. Tintinnabulum adhuc pulsât meas aures.

B. Eamus in aulam.

A. Salutabo te cras ante discessum.

But Satan seems to govern sometimes.

As far as God permits him: But let us leave those Things to wiser People.

It is safer; for the Proverb admonisheth, That the Shoe-maker go not beyond his Last.

We have heard that often of the Master.

The same also hath taught us often that Saying of Paul, Be not high-minded, but fear.

He has also that frequently in his Mouth, Seek not after too high Things.

But do you hear the Sign given for Supper?

The Bell yet strikes my Ears.

Let us go into the Hall.

I will salute you to morrow before your Departure.

COLL. LXV.

A. Cur dispergebas pisa hic?

B. Quando?

A. Post prandium.

Why did you scatter Pease here?

When?

After Dinner.

B. Faciebam *id* animi causâ.

A. Sed unde habuisti illa pisa?

B. Accepi è *conehâ*, ubi *reposita fuerunt*, ut *coquerentur* crastino die.

A. Debuistine *facere* malum animi causâ?

B. Non putabam *id* esse *malum*.

A. An non est *malum* conculcare *panem* pedibus?

B. Nollem *facere* istud.

A. Cur nolles?

B. Quia *panis* est *maximè* necessarius *nobis*.

A. Deus *creavit* et *pisa* et *cætera quæ eduntur*, in nostrum *usum*.

B. Non ignoro *illud*. *quinetiam* *vescor* *pisis libenter*, si *sint bene cocta et condita*.

A. Præterea, *vellesne* *abuti* *tuis* *rebus*?

B. Minimè.

A. Tantò *minùs* debes *abuti* *alienis*.

B. Intelligo *istud* *satis*.

I did it for my Fancy's sake.

But whence had you those Pease?

I took them out of a Tray, where they were laid up, that they might be boiled to-morrow.

Ought you to do Mischief for your Fancy's sake?

I did not think it to be Mischief.

Is it not Mischief to trample Bread under Foot?

I would not do that.

Why would you not?

Because Bread is very necessary to us.

God has created both Pease and other Things, which are eaten, for our Use.

I am not ignorant of that, moreover I eat Pease willingly, if they be well boiled and seasoned.

Besides, would you abuse your own Things?

No.

So much the less ought you to abuse other Mens.

I understand that sufficiently.

A. Ergo

A. Ergo non fecisti rectè.

Then you have not done right.

B. Non rectè, fateor, tamen non malo animo.

Not right, I confess, yet not with an evil Mind.

Cur fecisti igitur?

Why did you do it then?

B. Mea ineptia incitavit me ad illud.

My Foolishness incited me to it.

A. Quid meruisti?

What have you deserved? Stripes.

B. Plagas.

A. Dicis rectè; sed opinor, non ex animo.

You say well; but I suppose not from your Mind.

B. Imò certè: ne accuses me, oro.

Yes indeed: Do not accuse me, I pray.

A. Quandoquidem faciteris sponte, non accusabo nam præceptor dixit sæpissimè se velle sic.

Seeing you confess of your own accord, I will not accuse you, for the Master has said very often, that he would have it so.

B. Quid ille dixit?

What has he said?

A. Ut deferamus neminem ad eum de illis levioribus, qui agnoverit culpam libens.

That we should carry no Body to him about those smaller Matters, who shall have acknowledged his Fault willingly.

COLL. LXVI.

A. Quo genere ludi exercuisti te hodie?

In what Kind of Game have you exercised yourself to Day?

B. Ludo juglandium.

In the Game of Walnuts.

A. Ecquid lucri fecisti ?

Have you won any thing ?

B. Imò, *perdidi.*

Nay, *I have lost.*

A. Tum *fortuna* fuit *adversa* tibi.

Then *Fortune* was *adverse* to you.

B. Nescio *quæ* fortuna, tantum scio *id* accidisse meâ culpâ, sed Deo *volente* ita.

I know not *what* *Fortune*, only I know *that* happened by my Fault, but God *willing* so.

A. Cur Deus *id* voluit ?

Why would God have it so ?

B. Fortasse *ut* hinc *discam* ferre *graviora* quum *acciderint.*

Perhaps *that* thence I may learn to bear *more* grievous Things when they shall happen.

A. Quasi Deus curet *lusiones* puerorum.

As if God regarded the Playing of Boys.

B. Curat *profecto*, quin etiam, *nil* fit in *naturâ* rerum *sine* *divinâ* *providentiâ.*

He doth regard them indeed, moreover, *nothing* is done in the Nature of Things without the Divine Providence.

A. Siccine philosopharis ? *quisnam* docuit te ista ?

Do you so philosophize ? *who* taught you those Things ?

B. Nonne tute audivisti ex nostro concionatore ?

Have not you yourself heard it of our Preacher ?

A. Potest fieri, ut *audiverim*, sed *quid* agam ? *memoria* est *fluxa.*

It may be, that I have heard it, but *what* shall I do ? my Memory is weak.

B. Nimirum, quia non exerceas.

That is, because you do not exercise it.

A. Quomodo est exercenda ?

How is it to be exercised ?

C. Primùm *diligenti* attentione, hoc est, *advertendo* diligenter ea quæ *audimus* aut *legimus*; deinde *re-*
pe-

First by *diligent* Attention, that is, by *adverting* diligently to those Things which we have heard, or read;

petendo eadem sæpe; denique, docendo alios ea quæ didicimus.

A. *Ista inculcantur nobis sæpe à præceptore, sed (me miserum!) quàm supina est hæc negligentia mea!*

B. *Sic sumus omnes, nisi ille Spiritus Dei excitet nos.*

A. *Quid faciam igitur?*

B. *Expergiscere, precare Deum assidue, esto vigilans, fugito pravos, versare cum bonis.*

A. *Quid consequar tandem?*

B. *Rogas? si assueveris istis moribus, Dominus Deus miserebitur tui suâ clementiâ, et senties tuum animum immutatum brevè.*

A. *O quàm opportunus fuit hic congressus! Obsecro te, ut colloquamur sæpius.*

read; then by repeating the same often; lastly, by teaching others those Things which we have learnt.

These Things are inculcated in us often by the Master, but (woe's me!) how gross is this Negligence of mine?

So we are all, unless that Spirit of God excite us.

What shall I do then?

Awake, pray to God continually, be vigilant, avoid naughty Folks, converse with the Good.

What shall I get at length?

Do you ask? if you shall accustom yourself to those Manners, the Lord God will pity you in his Clemency; and you will perceive your Mind changed shortly.

O how opportune was this Meeting! I beseech you, that we may talk together oftner.

C O L L. LXVII.

A. Demiror tuam negligentiam.

B. In quâ re tandem?

A. Quòd non curas te diligentius.

B. Ego curo me fortasse nimis, edo, bibo, dormio satius, præterea pectus capillum, lavo manus, faciem, dentes, oculos, hæc manè præcipuè; quinetiam, cùm tempus postulat, exerceo corpus, relaxo animum, et ludo cum cæteris, quid vis amplius?

A. Mittamus ista; ea non sunt quæ reprehendo in te.

B. Quid igitur?

A. Circumspice vestimenta tua à calce ad verticem, invenies nihil integrum, omnia sunt lacerata et obsoleta, ista profectò non decent vestrum genus.

B. Loqueris equidem ut libet, quòd si haberes parentes

I wonder at your Negligence.

It what Thing at length?

That you do not take care of yourself more diligently.

I take care of myself perhaps too much, I eat, drink, sleep enough, besides I comb my Hair, I wash my Hands, Face, Teeth, Eyes, these in the Morning especially; moreover, when the Time requires, I exercise my Body, I unbend my Mind, and play with the rest; what would you more?

Let us omit those Things; they are not what I reprehend in you.

What then?

Look about your Cloaths from Heel to Crown, you will find nothing whole, all are torn and worn out, those Things truly do not become your Extraction.

You talk indeed as you please, but if you had your Parents

rentes tam procul remotos, fortasse non esses elegantior; si haberem pecuniam, non paterer me esse usque adeo pannosum.

A. *Nec ideo cares negligentia, nam cur non petis mutuò alicunde?*

B. *Unde peterem?*

A. *Si non aliunde, certè posses à præceptore,*

B. *Quid si nollet dare?*

A. *Denegat nulli è domesticis discipulis, si quidem videt esse opus.*

B. *Non ignoro istud, sed sum verecundior.*

A. *Ah! iste est rusticus pudor.*

B. *Tamen malo esse verecundus quàm impudens.*

A. *Verecundia (ut quidam dixit) est bonum signum in adolescente, sed mediocritas est adhibenda ubique.*

B. *Ego sum eo ingenio, ut verear offendere quempiam.*

A. *Laudo ingenium, sed est modus in rebus; nam ille metus offendendi debet habere locum in turpibus rebus,*

Parents so far removed, perhaps you would not be finer; if I had Money, I would not suffer myself to be so ragged.

Nor therefore are you void of Negligence, for why do you not borrow somewhere?

Whence should I borrow?

If not elsewhere, certainly you might of the Master.

What if he should not give me?

He denies to none of the domestick Scholars, if indeed he sees there be need.

I am not ignorant of that, but I am too bashful.

Ah! that is a clownish Bashfulness.

Yet I had rather be bashful than impudent.

Bashfulness (as one said) is a good Sign in a Youth, but a Mediocrity is to be used every where.

I am of that Temper, that I am afraid to offend any one.

I commend your Temper, but there is a Measure in Things; for that Fear of offending ought to have Place.

bus, aut indecoris, sed video nihil tale hic. Est usitatum in societate hominum, ut indigeant mutuâ operâ; quis igitur dabit mihi vitio, si petam ab amicis?

B. Nemo reprehendet, nisi fortasse velis abuti ejusmodi rebus:

A. Sed tu (quantum ego novi te) nolles abuti.

B. Apage istum abusum, habeo tibi maximas gratias pro tuo consilio.

Place in base Things, or indecent, but I see no such Thing here. It is usual in the Society of Men, to want mutual Help, who therefore will impute it to me as a Fault, if I borrow of my Friends?

No body will blame you, unless perhaps you would abuse such Things.

But you (as far as I know you) would not abuse them:

Fie upon that Abuse, I give you very great Thanks for your Advice.

C O L L. LXVIII.

A. Adfuisse concioni sacræ hodie?

B. Adfui.

A. Quis habuit concionem?

B. Dominus N——.

A. Quotâ horâ incepit?

B. Septimâ.

A. Unde sumpsit thema?

Were you present at the Sermon to day?

I was present.

Who preached the Sermon?

Mr. N——.

At what Hour did he begin?

At the Seventh.

Whence took he his Text?

B. Ex Epistolâ Pauli ad Romanos.

A. Quoto capite ?

B. Octavo.

A. Respondisti *adhuc* bene ; *nunc* videamus *quid* sequatur ; *ecquid* mandâsti *memoriæ* ?

B. Nihil quod possum *referre*.

A. Nihil ! *cogita* paulisper, *et* vide *ne* turberis, *quin* *esto* bono animo.

B. Certè possum *reminisci* nihil.

A. Ne verbum quidem ?

B. Nihil prorsus.

A. Hem *verbero* ! quid *profecisti* igitur ?

B. Nescio, *nisi* quòd *abstinui* fortasse *interim* à *malis*.

A. Istud, *quidem*, est *aliquid*, si *potuit* fieri, ut *abstinueris* à *malo* omnino.

B. *Abstinui* quoad *potui*.

A. Fac *esse* ita, *tamen* non *satisfecisti* Deo, quum *scriptum* sit, *declina* à *malo*, *et* fac *bonum* ; *sed* dic *mibi* quæso, *quâ* *gratiâ* *ivisti* *illuc* potissimum ?

Out of the Epistle of Paul to the Romans.

What Chapter ?

The Eighth.

You have answered yet well ; now let us see what may follow : Have you committed any Thing to Memory ?

Nothing that I can say.

Nothing ! think a little, and see you be not disturbed, but be of good Courage.

Indeed I can remember nothing.

Not so much as a Word ?

Nothing at all.

Ho you Rogue ! what have you profited then ?

I know not, but that I have abstained perhaps in the mean time from evil Things.

That, indeed, is something, if it could be, that you shall abstain from Evil altogether.

I have abstained as much as I could.

Suppose it to be so, yet you have not satisfied God, seeing it is written, fly from Evil and do Good ; but tell me, I pray, on what Account went you there chiefly ?

B. Ut

B. Ut addiscerem aliquid.

That I might learn something.

A. Cur non fecisti istud ?

Why did not you do that ?

B. Non potui.

I could not.

A. Non potuisti, nebulo !
imò noluisti, aut certè non
curasti.

You could not, you
Knaave ! nay, you would not,
or certainly you did not
care.

B. Cogor fateri.

I am forced to confess.

A. Quæ res cogit te ?

What thing forceth
you ?

B. Mea conscientia, quæ
accusat me apud Deum.

My Conscience, which
accuseth me to God.

A. Dicis rectè, utinam
ex animo.

You say right, I wish
from your Mind.

B. Equidem dico ex
animo.

Truly I speak from my
Mind.

A. Potest fieri ita, sed
age, quæ fuit causa quam-
obrem mandaveris nihil me-
moriæ ?

It may be so, but come,
what was the Reason why
you committed nothing to
Memory ?

B. Mea negligentia ; nam
non audiebam diligenter.

My Negligence ; for I did
not hear diligently.

A. Quid faciebas igitur ?

What did you do then ?

B. Identidem dormiebam.

Now and then I slept.

A. Ita soles ; sed quid age-
bas in reliquo tempore ?

So you use ; but what
did you do in the rest of
the Time ?

B. Cogitabam mille in-
eptias, ut pueri solent.

I thought of a thousand
Fooleries, as Boys ar-
wont.

A. An tu es adeò puer ut
non debeas esse attentus ad
audiendum verbum Dei.

Are you so much a Child
that you ought not to be at-
tentive to hear the Word of
God ?

B. Si

B. Si *essem* attentus, pos-
sem proficere aliquid.

A. Quid igitur meruisti ?

B. Verbera.

A. Meruisti profectò, id-
que largissimè.

B. Cónfiteor ingenuè.

A. Para te ad recipien-
das plagas.

B. Ah ! *magister*, ignosce
obsecro, peccavi, fateor, sed
ex nullâ malitiâ.

A. Quid facies igitur si
ignovero tibi ?

B. Faciam meum officium
posthac, ut spero.

A. Addendum erat, Deo
juvante.

B. Imò, *magister*, præ-
stabo meum officium *post-
hac*, Deo juvante.

A. Age, condono hanc
culpam tuis lachrymis, et
ignosco tibi eâ lege, ut me-
mineris tui promissi.

B. Ago tibi gratias, hu-
manissime præceptor.

A. Eris in maximâ gra-
tiâ apud me, si servaveris
promissâ.

If I were attentive, I
might profit something.

What then have you de-
served ?

Stripes.

You have deserved in-
deed, and that very plenti-
fully.

I confess ingenuously.

Make ready yourself to
receive Stripes.

Ah ! Master, pardon me
I pray you, I have done
amiss, I confess, but from
no ill Purpose.

What will you do then,
if I shall pardon you ?

I will do my Duty here-
after, as I hope.

You should have added,
God helping.

Yes, Master, I will per-
form my Duty hereafter,
God helping.

Well, I forgive this Fault
to your Tears, and I pardon
you upon this Condition, that
you be mindful of your Pro-
mise.

I give you Thanks, most
humane Master.

You will be in very
great Favour with me, if
you shall keep your Pro-
mise.

C O L L. LXIX.

A. Non possum *mirari* fatis *te non esse diligentio-rem.*

B. In quâ re *videor* tibi *esse negligens?*

A. Quod *nunquam ferè* ades in tempore *manè*, atque, *inde fit ut noteris in catalogo penè quotidie*: cur es adeo *somniculosus?*

B. Sic *est* mea natura.

A. Corrige *istam* naturam, *id est, vitium* naturæ.

B. Nihil *emendatur* difficilius, quam naturale *vitium.*

A. Omnia *vitia ferè sunt* naturalia nobis, et *nisi* bonitas Dei *servaret nos*, essemus omnes *sceleratissimi.*

B. Quid igitur *faciendum est?*

A. Pugnandum est *fortiter* cum vitiis nostris.

B. Sub quo *duce?*

A. Deo ipso.

I cannot *wonder* sufficiently *that* you are not *more diligent.*

In what Thing *do I seem* to you *to be negligent?*

That you *never almost* are in Time *in the Morn- ing*, and *thence* it comes to pass *that* you are set down *in the Bill* almost every Day: Why are you so *sleepy?*

So is my Nature.

Correct *that* Nature, *that is, the Fault* of Nature.

Nothing *is mended* more difficultly, *than* a natural Fault.

All *Vices almost* are natural to us, and *unless* the Goodness of God kept us, we should be *all* very wicked.

What *then* is to be done?

We must fight *stoutly* with our Vices.

Under *what* Commander?

Under God himself.

B. Qui-

B. Quibus armis ?

With what Arms ?

A. Divinis et spiritualibus.

Divine and spiritual.

B. Ubi inveniuntur ?

Where are they found ?

A. In Epistolâ sancti Pauli ad Ephesios.

In the Epistle of Saint Paul to the Ephesians.

B. Quoto capite ?

In what Chapter ?

A. Sexto.

In the Sixth.

B. Quid si non intellexero locum per me ?

What if I shall not understand the Place by myself ?

A. Non intelliges, satis scio, sed præceptor erit consulendus.

You will not understand it, I know well enough, but the Master will be to be consulted.

B. Quid si adfueris mecum ?

What if you should be there with me ?

A. Volo adesse, certum est, verum opportunitas captanda est.

I will be there, I am resolved, but an Opportunity is to be taken.

B. Capiemus consilium igitur aliàs de hoc.

We will take Counsel then another Time about this.

A. Quando erit istud ?

When shall that be ?

B. Proximo die Mercurii, si tibi placet.

Next Wednesday, if it please you.

A. Quotâ horâ ?

At what Hour ?

B. Primâ post meridiem.

At one after Noon.

A. Placet sententia.

The Resolution pleaseth me.

B. Nunc igitur discedamus.

Now then let us depart.

COLL. LXX.

A. Vis *emere* hoc cingulum?

B. Cur *emerem*? unum est satis *mibi*; cur verò vis tu vendere?

A. Quia *sunt mibi* duo.

B. Tamen non licet vendere, nisi vis *incurrere* in poenam.

A. Quid vetat me vendere meas res?

B. Habes *nihil tuum* adhuc.

A. Eho, *nihil*! unde *probas* istud?

A. Quia *nondum es* tui juris, sed sub potestate patris; denique, vis audire breviter istud non licere tibi?

B. Maximè, *velim*.

B. Est *scholastica* lex de hoc, *cujus* hæc est sententia, *Pueri nec vendant nec alienent aliquid injussu parentum, qui fecerit contra plectetur verberibus*.

Will you *buy* this Belt?

Why *should I buy* it? one is enough for me; but why *will you sell* it?

Because *I have* two.

Yet it is not *lawful* to sell it, unless you will incur Punishment.

What *forbids me* to sell my own Things?

You have *nothing* of your own yet.

How, *nothing*! whence do you *prove* that?

Because you are not yet at your own Disposal, but under the Power of your Father; finally, will you hear in *short* that that is not *lawful* for you?

Yes, *I would*.

There is a *School Law* about this, of which this is the Purport, Boys may not sell nor alienate any Thing without the Leave of their Parents, he that shall do otherwise shall be punished with Stripes.

A. Non

A. Non ignorabam *istud*,
sed *volebam* facere *pericu-*
lum an *esses* constans in *ob-*
servandis legibus.

B. Tu es *simulator* igitur.

A. Video *nihil* mali in
hâc *simulatione*. Num tu
interpretaris *malè*?

B. Minimè *verò*, *nihil*
enim *nocuisti* *mibi*.

A. Quid *si* *nocuissem*?

B. Tulissem *æquo* *animo*,
ut *deceat* *Christianum*.

B. Utinam *feramus* omnia
adversa sic propter
Christum, qui *nihil* non
tulit *causâ* nostræ salutis.

B. Feremus *certè*, *si* *pro-*
ponamus ejus *exemplum*
semper *ob* oculos.

A. Id est quidem *diffi-*
cile.

B. Imò *impossibile*, nisi
adjuvemur illius Spiritu,
quod est *impetrandum* assiduis
precibus.

A. O *quàm* *suarvi* *fer-*
mone *consumpsimus* tantil-
lum *otii*!

I was not ignorant of
that, but I wanted to make
Trial whether you were
constant in observing the
Laws.

You are a Disssembler
then.

I see nothing of Harm
in this Dissimulation. Do
you interpret it ill?

No indeed, for you have
nothing hurt me.

What if I had hurt you?
I would have borne it
with an equal Mind, as
becomes a Christian.

I wish we could bear all
Adversities so for Christ,
who bore every Thing for
the sake of our Salvation.

We shall bear them cer-
tainly, if we would set his
Example always before our
eyes.

That is indeed difficult.

Nay impossible, unless we
should be helped by his Spi-
rit, which Thing is to be ob-
tained by constant Prayers.

O with how sweet Dis-
course have we spent this
little Leisure!

COLL. LXXI.

A. Quid vis ut dicamus, præceptor?

B. Dicite quisque suam sententiam ex novo testamento.

A. Euge! nihil erit facilius nobis, habemus enim in promptu magnam copiam earum; vis ergo, præceptor, ut incipiamus nunc?

B. Sanè velim, quando, ut ais, est vobis tanta copia.

A. Quis incipiet?

B. Tunc vis edere specimen hujus rei, honoris tui causâ?

A. Faciam id libenter, sed Dei honoris causâ.

B. Laudo istud verbum, nam divinus honor et gloria est præferenda in omnibus rebus; eja incipe, si quid habes.

A. Nisi vestra justitia superaverit justitiam Scribarum et Phariseorum, non potestis ingredi regnum caelorum; quinto capite Matthæi.

What will you that we should say, Master?

Say every one his Sentence out of the new Testament.

O brave! nothing will be easier to us, for we have in readiness great Plenty of them; will you then, Master, that we should begin now?

Truly I would, seeing, as you say, you have so great Plenty.

Who shall begin?

Will you give a Specimen of this Thing, for your Honour's sake?

I will do it willingly, but for God's Honour's sake.

I commend that Saying, for the Divine Honour and Glory is to be preferred in all things; well begin if you have any Thing.

Unless your Righteousness shall exceed the Righteousness of the Scribes and Pharisees, you cannot enter into the Kingdom of Heaven; in the fifth Chapter of Matthew.

Depo-

Deposito mendacio, lo-
quimini veritatem quisque
proximo suo; quarto capite
ad Ephes. Filii, obedite
parentibus in omnibus, hoc
enim placet Domino; ter-
tio ad Colossenses.

B. Euge, bonum speci-
men, videte, ut progressus
respondeat, hoc est, ut per-
gatis in posterum diligenter.

A. Qui dedit nobis prin-
cipium, idem dabit prospe-
ros successus.

B. Ita est sperandum.

Parate vos, ut mature-
mus prodire.

A. Aderimus paratissimi
mox.

B. Sumite quisque suum
pallium, ut prodeatis ho-
nestius; sed heus, pueri.

A. Quid, præceptor?

B. Videte ut adferatis
Psalmos, cantabimus ali-
cubi in umbrâ.

A. Ita nostra ambulatio
fiet jucundior.

Putting away Lying,
speak Truth every one to
his Neighbour; in the fourth
Chapter to the Ephesians.
Children obey your Parents
in all Things, for this plea-
seth the Lord; in the third
to the Colossians.

Well done, a good
Proof, see that your Pro-
gress answer, that is, that
you go on for the future
diligently.

He that hath given us a
Beginning, the same will
give prosperous Success.

So it is to be hoped.

Get yourselves ready,
that we may make haste
to go abroad.

We will be here very
ready presently.

Take every one his
Cloak, that you may go
abroad more handsomely;
but hark ye, Boys.

What, Master?

See that you bring your
Psalms, we will sing some-
where in the Shade.

So our Walk will be
pleasanter.

C O L L. LXXII.

A. Fustine hodie in
gymnasio?

Have you been to day
in the School?

B. Etiam

B. Etiam, *quid* tu agas ?

A. Eram occupatus domi.

B. Id evenit præter tuum morem, soles enim abesse varius.

A. Quàm possim rarissimè ; *quid* autem actum est ?

B. Nihil prorsus.

A. Habemus ergo remissionem ?

B. Certò.

A. Quamobrem ?

B. Propter hodiernum mercatum.

A. Quis dedit ?

B. Ludimagister, tamen permissu rectoris.

A. Quid concessit ?

B. Vacationem ab omni scholastico munere.

A. An, in totum diem ?

B. A manè usque ad occasum solis ; tametsi admonuit nos diligenter, et multis verbis quidem, ut cogitarem de negotio in otio, ne veniremus cras in ludum imparati.

A. Quid igitur faciemus ? abutemur hoc otio ?

Yes, *what* did you do ?

I was *bused* at home.

That *happened* besides your Custom, for you use to be away *seldom*.

As *seldom* as I can ; *but what* was done ?

Nothing at all.

Have we *therefore* Leave to play ?

Certainly.

What for ?

Because of *this* Day's Fair.

Who gave it ?

The Master, *but* by the Permission of the Governor.

What hath he granted you ?

A. Freedom from all School Exercise.

What, for the whole Day ?

From Morning until the Setting of the Sun ; nevertheless he has admonished us *diligently* and in many Words indeed, that we should think of our Business in our leisure Time, lest we should come to-morrow to School unprepared.

What then shall we do ? shall we abuse this Leisure ?

B. Id

B. Id minimè docet nostram ætatem.

A. Tu verò, quid paras facere?

B. Recipere me in musæolum, nisi placet tibi fortasse magis, ut prodeamus aliquò ambulatum festiuihoram.

A. Egone recusarem? imò est nihil quod magis velim nunc; nam interea tractabimus aliquem sermonem de literis, et exercēbimus corpus.

B. Eamus igitur extra muros.

A. Quònam.

B. Usque ad ripam lacus.

A. Istud arridet mihi valde, sed tu expectabis me si placet.

B. Quamdiu?

A. Tantisper dum eo mutatum crepidas pro calceis.

B. Ubi vis expectari?

A. Ad Franciscanam Portam.

B. At vide ne fallas.

A. An ego fallerem amicum, cum sciam fidem esse

That by no Means becomes our Age.

But you, what do you prepare to do?

To betake myself into my Study, unless it please you perhaps more, that we should go somewhere to walk for an Hour and a Half.

Should I refuse? nay there is nothing which I would rather now; for in the mean time we shall hold some Discourse about Learning, and shall exercise the Body.

Let us go then without the Walls.

Whither?

To the Bank of the Lake,

That pleases me very much, but you shall stay for me, if you please.

How long?

A little whilst. I go to change my Slippers for Shoes.

Where will you be staid for?

At the Franciscan Gate.

But see you do not deceive me.

Should I deceive a Friend, when I know that Faith

esse servandam cum inimico?

B. Abi *festina*, ego legam *aliquid* interim, *dum* opponior te.

A. Adero *hic* mox.

Faith is to be kept *with* an Enemy?

Go *make haste*, I will read *something* in the mean time, *whilst* I stay for you.

I will be *here* presently.

C O L L. LXXIII.

A. Ergone abis *in patriam*?

B. Cogor *abire*, accersitus *à patre*.

A. Nunquamne es *reversurus*?

B. Non, *spero*.

A. Quando es *profecturus*?

B. Cras, *ut* opinor.

A. Siccine relinquis *me* igitur?

B. Ita *est* necesse.

A. O me miserum! *ubi* et *quando* reperiam *talem* amicum, *talem* socium *meorum* studiorum?

B. Ne doleas; *esto* bono animo, Deus dabit tibi *melio-*
riorem.

A. Ille *quidem* potest, scio, at ego *vix* possum *sperare*.

Do you go then *into your* Country?

I am forced *to go*, being sent for *by my Father*.

Are you never *to return*?

No, *I hope*.

When are you *to go*?

To-morrow, *as* I think.

Do you so leave *me* then?

So *it is* necessary.

O wretched me! *where* and *when* shall I find *such* a Friend, *such* a Companion of *my* Studies?

Do not grieve; *be* of good Courage, God *will* give you *a better*.

He *indeed* can, *I know*. but I scarce *can* hope it.

B. Noli

B. Noli affligere te tantopere obsecro, nam nostra amicitia non est interitura hac separatione corporum, quin potius accrescet magis; et absentes corpore erimus præsentes animis; quid, quantam vim speras epistolas habituras esse, quas dabimus ulro citroque? quid, quòd noster amor fiet jucundior illo mutuo desiderio?

A. Sunt verisimilia quæ dicis, sed interim meus dolor non lenitur.

B. Ah! reprime lachrymas.

A. Non queo præ dolore.

B. Siccine agis? an putas me tangi minore dolore? sed quid agas? parendum est divinæ voluntati; nunc recogita ipse, obsecro, ac para te potius ad cœnandum hilariter; colloquemur pluribus à cœnâ.

A. O quàm triste divortium!

Do not afflict yourself so much I beseech you, for our Friendship is not about to perish by this Separation of Bodies, but rather will increase more; and being absent in Body we shall be present in Minds; what, how great Force do you hope Letters will have, which we shall send to and fro? what, that our Love will become pleasanter by that mutual Longing?

Those Things are likely which you say, but in the mean time my Grief is not asswaged.

Ah! refrain Tears.

I cannot for Sorrow.

Do you do so? do you think me to be touched with less Sorrow? but what would you do? we must obey the Divine Will; now recollect yourself, I beseech you, and prepare yourself rather to sup merrily; we will talk in more Words after Supper.

O what a sad Separation is this!

C O L L. LXXIV.

A. Visne permanere in
istâ ignorantia?

B. Deus avertat.

A. Quid facies igitur?

B. Da mihi consilium
super hâc re.

A. Imprimis *precare*
Deum *sæpissime* et *ex ani-*
mo; deinde *esto* semper
attentus, hoc est, *audito* di-
ligenter *quicquid* docetur,
sive præceptor loquatur, *sive*
tui condiscipuli reddant ali-
quid; postremò, *cole* chari-
tatem diligenter.

B. Quibus modis?

A. Lædito neminem, of-
fendito neminem, invideto
nemini, odio habeto nemi-
nem; sed contrà, dilige om-
nes tanquam fratres, ac be-
nefacito omnibus quoad po-
teris.

B. Quid illa conferent
ad profectum studiorum?

A. Plurimum.

B. Quomodo?

A. Sic enim Deus il-
luminabit ingenium ti-
bi, augebit memoriam
ac

Will you continue in that
Ignorance?

May God forbid.

What will you do then?

Give me Counsel upon
this Matter.

First pray to God very
often and from your Heart;
then be always attentive;
that is, hear diligently
whatsoever is taught, whe-
ther the Master should speak,
or your School-fellows repeat
any Thing; lastly, practise
Charity diligently.

By what Means?

Hurt no body, offend no
body, envy no body, hate no
body; but on the other
hand, love all as Bre-
thren, and do good to all
as much as you can.

What will those Things
contribute to the Proficiency
of my Studies?

Very much.

How?

For so God will en-
lighten your Understand-
ing for you, increase your
Me-

ac cæteras dotes animi ;
denique, ita promovebit tua
studia, ut facias majorem
progressum in iis indiès.

B. Sanè das mihi opti-
mum consilium : Utinam
valeam perpetuò uti ad glo-
riam Dei, ac referre tibi
gratiam aliquando.

A. Non opto ut referas
mihi aliud gratiæ, nisi ut
laudes Deum sæpenumero,
et persequaris honesta stu-
dia semper.

Memory and the other
Gifts of the Mind ; lastly,
he will so promote your
Studies, that you may make
a greater Progress in them
daily.

Truly you give me very
good Counsel : I wish I
may be able always to use
it to the Glory of God,
and to return you the Fa-
vour some time.

I do not wish that you
should return me any other
Requital, but that you
would praise God often,
and follow commendable
Studies always.

C O L L. LXXV.

A. Præceptor, quid red-
demus cras manè ?

B. Dixi palam hodie
manè, ante scholam missam.

A. At ego non aderam,
præceptor.

B. Roga condiscipulos,
nam si singuli vellent in-
terrogare me de rebus dictis
à me palam, quæso quando
esset finis ? itaque fac sis
prudentior posthac.

Master, what shall we
repeat to-morrow Morning ?

I said openly to day in
the Morning, before School
was dismissed.

But I was not present,
Master.

Ask your School-fellows,
for if every one should ask
me about Things spoken by
me publickly, I pray when
would there be an End ?
therefore see you be more
prudent hereafter.

- A. Curabo.
 B. Sed ubi fuisti?
 A. Prodiêram.
 B. Quid prodiêras?

A. Ut curarem aliquod
negotium de quo pater
scripserat ad me.

B. A quo petivisti ve-
 niam?

- A. Ab hypodidascalo.
 B. Cur non potius à me?
 A. Quia eras occupatus.
 B. Quid agebam?

A. Alloquebaris quos-
dam honoratos viros in a-
reâ, qui venerant te con-
 ventum.

B. Abi, nunc recordor.

I will take care.
 But *where* was you?
 I was gone abroad.
 What *were* you gone a-
 broad for?

That *I might take care*
of some Business, concern-
 ing which my Father had
 written to me.

Of whom did you ask
 Leave?

Of the Usher.
 Why not rather of me?
 Because you *were* busy.
 What *was I* doing?

You were talking to
some Gentlemen in the
Yard, who *were* come to
 confer with you.

Go your ways, now I
 remember.

C O L L. LXXVI.

- A. Salve, Domine.
 B. Tu sis *salvus* quoquè.
 A. Ludamus paulisper.
 B. Quid ais, ineptule?
vix ingressus es scholam,
et loqueris jam de ludo?

- A. Ne irascaris, *quæso*.
 B. Non irascor.

God save you, Sir.
 Be you *safe* also.
 Let us play a little.
 What *say you*, you lit-
 the Fool? you *are scarce*
entered into the School,
and you talk already of
Play?

Be not angry, *I pray*.
 I am not angry.

B. Cur

A. Cur ergo sic exclamas?

Why *then* do you cry out so?

B. Accuso tuam stultitiam.

I blame your Folly.

A. Non licet ludere igitur?

Is it not lawful to *play* then?

B. Imò, at cùm tempus est.

Yes, but when *there is Time*.

A. Vah! tu nimium sapias.

Fy! you are too wise.

B. Utinam tantum sciperem satis; sed mitte me, quaeso, ut repetam quæ red-denda erunt præceptori meo.

I wish I were but wise enough; but let me alone, I pray, that I may repeat what is to be said to the Master by and by.

A. Dicis æquum; ego volo quoque repetere tecum, si tibi placet.

You say fair; I will also repeat with you, if you please.

B. Eho! quid est hoc? quid sibi vult ista tam subita mutatio? nonne tu loquebaris modò de lusu?

How now! what is this? what meaneth that so sudden a Change? did not you speak just now of Play?

A. Loquebar, quidem, sed non serio.

I did speak, indeed, but not seriously.

B. Cur simulabas?

Why did you dissemble?

A. Ut fabularer paucis tecum.

That I might talk a few Words with you.

B. Quid illud prodest?

What doth that profit?

A. Rogas? nonne audivisti ex præceptore?

Do you ask? have you not heard of the Master?

B. Nunc non occurrit mihi; quid, inquam, prodest confabulari?

Now it doth not occur to me; what, I say, doth it profit to talk together?

A. Ad exercendos nos in Latinâ linguâ.

B. Professio putas rectè, et ego amo te magis nunc.

A. Habeo tibi gratiam; age repetamus prælectionem, nam brevè præceptor aderit.

To exercise us in the Latin Tongue.

Truly you think right, and I love you the more now.

I give you Thanks; come let us repeat our Lesson, for shortly the Master will be here.

C O L L. LXXVII.

A. Salve, præceptor.

B. Sis saktus: unde venis tam multò manè?

A. E nostro cubiculo.

B. Quando suriexisti?

A. Paulò ante sextam, præceptor.

B. Quid ais?

A. Sic est ut dico.

B. Tu es nimis matutinus, quis expersfecit te?

A. Meus frater.

B. An precatus es Deum?

A. Cùm primùm frater pexuit me, precatus sum.

B. Quomodo?

A. Flexis genibus et manibus junctis, dixi Dominicam precationem cum gratiarum actione.

B. Quâ linguâ?

A. Anglicanâ

God save you, Master.

Be you safe: Whence come you so early?

Out of our Chamber.

When got you up?

A little before six, Master?

What say you?

So it is as I say.

You are too early, who awaked you?

My Brother.

Have you prayed to God?

As soon as my Brother combed me, I prayed.

How?

On my bended Knees, and with Hands joined together, I said the Lord's Prayer with a Thanksgiving.

In what Tongue?

In English.

B. O factum bene! *quis*
misit te ad me?

A. Nemo.

B. Quid ergo?

A. Veni ultro.

B. Mi animule, *quàm*
pulchrum est sapere! Non-
ne est *jentandi* tempus?

A. Nondum esurio.

B. Quid vis igitur?

A. Volo reddere quoti-
diana nomina, *si placet ti-*
bi audire me.

B. Quidni placeret? *te-*
nes memoriâ igitur?

A. Teneo.

B. Age, pronuncia.

A. Sed *soles* præire An-
glicè, et ego respondeo La-
tinè.

B. Mones bene. Penè
oblitus eram, responde igi-
tur.

O well done! *who* sent
you to me?

No body.

What then?

I came of my own ac-
cord.

My little dear, *how fine*
a thing it is to be wise. Is
it not *breakfast* time?

I am not hungry yet.

What will you then?

I will say the daily
Nouns, *if you please* to
hear me.

Why should it not please
me? *do you retain them* in
Memory then?

I do retain them.

Come, say.

But you *use* to go before
in *English*, and I answer
in *Latin*.

You admonish well. I
had almost forgot, answer
then.

C O L L. LXXVIII.

A. Quando vis pran-
dere?

B. Ego prandi jam.

A. Quotâ horâ?

B. Sesquioctavâ.

When will you dine?

I have dined already.

At what o'Clock?

At half an Hour past
Eight.

A. Prandefis tam manè igitur ?

B. Sic solemus ferè in æstate, vos autem quid facitis ?

A. Non prandemus ante fesquidecimam, interdum ab undecimâ.

B. Papæ ! cur non citius ?

A. Pater est expectandus, dum rediêrit è curiâ.

B. Tu igitur non potes adesse in aulâ in cantione psalmodum.

A. Intersum admodum rarò. Exemptus sum ab eo munere.

B. Quis exempt te ?

A. Præceptor, rogatu mei patris.

B. Habentne omnes senatorum filii ejusmodi privilegium ?

A. Habent, modò patres jubeant.

B. Nonne posset mater dare tibi prandium ante reditum patris è senatu ?

A. Posset quidem, sed pater vult expectari à me.

Do you dine so early then ?

So we use commonly in Summer, but you what do you do ?

We do not dine before half an Hour past Ten, sometimes after Eleven.

O strange ! why not sooner ?

My Father is to be waited for, till he return from the Hall.

You then cannot be present in the Hall in the singing of Psalms.

I am there very seldom. I am exempted from that Task.

Who exempted you ?

The Master, at the Request of my Father.

Have all Senatours Sons that sort of Privilege ?

They have, provided their Fathers order it.

Could not your Mother give you your Dinner before the Return of your Father from the Council ?

She could indeed, but my Father will be waited for by me.

B. Quam-

B. Quamobrem ?

A. Quia sic placet illi.

B. Nunc tacendum est
mibi, nam occlusisti os mi-
hi.

A. Cur tu es tam curio-
sus percontator ?

B. Sum puer, et pueri
semper cupiunt scire ali-
quid novi.

A. Fateor, at est modus
in rebus, ut præceptor do-
cet nos sæpe.

B. Ergo discedamus, ut
conferas te pransum.

A. Ignosce mibi, quæso,
si offenderim quâ in re.

B. Ego peto idem abs te ;
ego, inquam, potius, qui
potui offendere te meâ loqua-
citate, sed cogitans nihil
mali interim.

What for ?

Because so it pleases him.

Now I must hold my
Tongue, for you have stop-
ped my Mouth for me.

Why are you so curious
an Enquirer ?

I am a Boy, and Boys
always desire to know some-
thing new.

I confess, but there is a
Mean in Things, as the
Master teacheth us often.

Then let us depart, that
you may betake yourself to
Dinner.

Pardon me, I pray, if I
have offended in anything.

I desire the same thing
of you: I, I say, rather,
who may have offended you
by my Loquacity, but think-
ing nothing of Harm in the
mean time.

C O L L. LXXIX.

A. Præceptor, licetne di-
cere pauca ?

B. Loquere audacter.

A. Ego et mei condisci-
puli fuimus affixi libris ferè
hoc toto triduo ; licetne re-
laxare animum paulisper
ludo ?

Master, may I speak a
few Words ?

Speak boldly.

I and my Schoolfellows
have been fixed to our
Books almost these whole
three Days ; may we re-
lax our Mind a little by
Play ?

B. Dic igitur aliquam *Say then some Sentence.*
sententiam.

A. Interpone tuis interdum gaudia curis,
 Ut possis animo quemvis sufferre laborem.

B. Dic etiam Anglicos *Say also the English Ver-*
versus, si tenes memoriâ. *ses, if you retain them in Me-*
memory.

A. *Mirth with thy Labour sometimes put in Ure,*
That better thou thy Labour may'st endure.

B. Quàm rectè dixisti *How rightly you have*
omnia! *said all!*

A. Gratia sit Deo.

Thanks be to God.

B. Addendum erit ali-
quid posthac.

Something will be to be
added hereafter.

A. Quidnam, præceptor?

What, Master?

B. Qui dedit mihi inge-
nium et bonam mentem.

Who hath given me
Understanding and a good
Mind.

A. Sed quis docebit me
istâ verba?

But who will teach me
those Words?

B. Scribam ea tibi in
tuo commentariolo, ut edis-
cas; sed dic mihi, quæso,
quis docuit te istam oratio-
nem quam pronunciâsti?

I will write them for
you in your Note-Book,
that you may learn them
out; but tell me, I pray,
who taught you that
Speech which you have
said?

A. Campanus dedit mi-
hi heri scriptam, et ego
mandavi memoriæ.

Campanus gave it me
Yesterday in Writing, and I
committed it to Memory.

B. Profecto ego amo te
ob istam diligentiam.

Truly I love you for that
Diligence.

A. Ago

A. Ago tibi gratias, præceptor; permittisne igitur ut ludamus?

B. Sanè, abi, renuncia tuis condiscipulis.

A. Faciam.

B. Quid dices illis?

A. Id quod docuisti me aliquando.

B. Sed volo audire prius ex te.

A. Gaudete pueri, en afferro vobis jucundum nuncium, ego impetravi vobis potestatem ludendi.

B. Euge, meministi probe, ito jam.

I give you Thanks, Master; do you permit then that we may play?

Truly, go your way, tell your School-fellows.

I will do it.

What will you say to them?

That which you taught me once.

But I will hear it first of you.

Rejoice Boys, lo I bring you pleasant News, I have got you Leave to play.

Well done, you have remembered well, go now.

COLL. LXXX.

A. Nihilne est quod redamus hodie præceptori?

B. Nihil nisi de Rudimentis Grammaticæ.

A. Quidnam?

B. Inspice tuum libellum, invenies notas in quinque lectiones, quas præceptor præscripsit nobis.

A. Quando fuit istud?

B. Die Veneris horâ quartâ.

Is there nothing which we may say to day to the Master?

Nothing unless out of the Rudiments of Grammar.

What?

Look into your Book, you will find Notes upon five Lessons, which the Master has set us.

When was that?

On Friday at the fourth Hour.

A. At ego non interfui
tunc.

B. Ergo meruisti plagas.

A. Siccine judicas *severe*
judex? *eram* occupatus
domi; nec *aberam* injussu
præceptoris.

B. Esto, *sed* tamen de-
buiſti poſtridie *querere* quid
eſſet actum *pridie*.

A. Confiteor *meam* cul-
pam; *sed* cedo *tuum* librum,
quæſo, ut *videam* quid nobis
reddendum ſit.

B. Accipe, et eâdem o-
perâ ſignato *quæ* præſcripta
ſunt nobis à præceptore.

A. Faciam *diligenter*;
neque *poſthac* accuſabis me
negligentiæ, ut ſpero.

But I was not preſent
then.

Then you have deſerved
Stripes.

Do you judge ſo, you ſe-
vere Judge? *I was* buſy at
home; nor *was I* abſent
without the Leave of the
Maſter.

Be it ſo, but yet you
ought the Day after to en-
quire what was done the
Day before.

I confeſs my Fault; but
give your Book, I pray,
that I may ſee what we
have to ſay.

Take it, and with the
ſame Labour mark what
has been ſet us by the
Maſter.

I will do it *diligently*;
nor hereafter ſhall you ac-
cuſe me of Negligence, as
I hope.

C O L L. LXXXI.

A. A quo emiſi iſtam
chartam?

B. A Fatino.

A. Eſtne bona?

B. Melior quàm iſta tua,
ut opinor.

A. Non miror.

B. Cur dicis iſtud?

Of whom did you buy
that Paper.

Of Fatinus.

Is it good?

Better than that of yours,
as I think.

I do not wonder.

Why do you ſay that?

A. Quia

A. Quia fortasse est
carior?

B. Nescio.

A. Quanti emisisti sca-
pum?

B. Solido et semisse,
Quanti tu emisisti?

A. Solido et pluris.

B. Quanti igitur?

A. Quinque quadranti-
bus.

B. Profectò non emisisti
malè.

A. Quinetiam mercator
dedit mihi auctarium.

B. Quodnam, quæso?

A. Schedam bibulæ char-
tæ.

B. O me imprudentem,
qui oblitus sum petere!

A. Ego ne petivi qui-
dem, sed ille dedit mihi ul-
tro; et hoc, inquit, addo
tibi, ut revisas me.

B. Sic solent allicere
emptores.

A. Nec mirum, quisque
quærit suum commodum.

B. Sed quid agimus, im-
memores hodierni pens?

Because perhaps it is
dearer.

I know not.

For how much bought
you the Quire?

For a Shilling and a
half. For how much did
you buy?

For a Shilling and more.

For how much then?

For five Farthings.

Truly you have not bought
it badly.

Moreover the Trades-
man gave me Vantage.

What, I pray?

A Sheet of Blotting Pa-
per.

O what a Fool was I,
who forgot to ask!

I did not so much as ask,
but he gave it me of his
own Accord; and this,
quoth he, I give you besides,
that you may visit me again.

So they use to entice
Buyers.

And no wonder, every
one seeks his own Profit.

But what are we doing,
unmindful of this Day's
Task?

A. Est exiguum, satis
temporis restat nobis.

It is a little one, enough
of Time remains to us.

C O L L. LXXXII.

A. Venitne tuus frater
Londino?

Is your Brother come
from London?

B. Venit heri ante me-
ridiem.

He came Yesterday be-
fore Noon.

A. Nihilne literarum
attulit tibi?

Did he bring no Letters
for you?

B. Nihil.

None.

A. Quid narrat de pa-
tre?

What doth he say of your
Father?

B. Ait, illum, Dei be-
nificio, convalescere pau-
latim.

He says, that he, by
God's Blessing, doth recover
by little and little.

A. Gaudeo sanè, ac pre-
cor Deum ut recuperet pris-
tinam valetudinem brevè;
sed nihil misit ad te?

I am glad of it truly,
and I pray God that he
may recover his former
Health shortly; but did he
send nothing to you?

B. Imò, pecuniam.

Yes, Money.

A. Euge, est nullus ju-
cundior nuncius.

Well done, there is no
pleasanter News.

B. Ita aiunt.

So they say.

A. Tu verò respondes sic,
quasi audias fabulam.

But you answer so, as
if you heard a Fable.

B. Quin audio pejùs.

But I hear worse.

A. Quidnam?

What?

B. Merum mendacium.

An arrant Lie.

A. Egone mentitus sum?

Have I lied?

B. Non

B. Non dico *te esse mentitum, sed dixisti falsum.*

A. Ego non intelligo quid dicas.

B. Dabo operam ut intelligas.

A. Obsecro te.

B. Si nullus nuncius est jucundior quàm de pecuniâ allatâ nobis, quid ergo est evangelium Christi? quis nuncius est jucundior quàm gratia Dei, quam Christus attulit nobis per evangelium?

A. Fateor nihil esse jucundius evangelio, iis duntaxat qui credunt ei, et amplectuntur ex animo.

B. Equidem sic intelligo.

A. At ego loquebar de humanis et terrenis rebus, tu verò statim ascendisti ad cælum.

B. Ita boni concionatores solent.

A. Non putabam te esse theologum.

B. Dixi nihil nisi quod est tritum et notum omnibus.

I do not say *that* you have lied, but you said *false*.

I do not understand what you would say.

I will do my Endeavour that you may understand.

I beseech you.

If no News be pleasanter than about Money brought to us, what then is the Gospel of Christ? what News is pleasanter than the Grace of God, which Christ hath brought us by the Gospel?

I confess that nothing is pleasanter than the Gospel, to those only who believe it, and embrace it from their Heart?

Truly so I mean.

But I spoke of human and earthly Things, but you forthwith mounted up to Heaven.

So good Preachers use to do.

I did not think you to be a Divine.

I have said nothing but what is common and known to all.

A. Uti-

A. Utinam illud esset
adeò vulgare, ut omnes
crederent in Christum.

I wish that were so com-
mon, that all would be-
lieve in Christ.

B. Omnes nunquam cre-
dent.

All will never believe.

A. Quid prohibet?

What hinders?

B. Quia multi sunt vo-
cati, pauci verò electi, si-
cut Christus ipse testatur.

Because many are called,
but few chosen, as Christ
himself witnesseth.

A. Vis inire magnam
gratiam apud me?

Will you enter into great
Favour with me?

B. Fecerim nihil liben-
tius, siquidem res ipsa sit
penes me; sed quid est in
quo possum commodare tibi?

I would do nothing more
willingly, if indeed the
Thing itself be in my Power;
but what is it in which I
can advantage you?

A. Da mutuò mihi de-
cem asses.

Lend me ten Pence.

B. Non habeo tantum
nunc, sed majorem partem.

I have not so much now,
but the greater Part.

A. Quantum, quæso?

How much, I pray?

B. Nescio, nisi inspexe-
ro crumenam; ecce tibi
octo asses cum semisse.

I know not, unless I look
into my Purse; look here's
for you eight Pence with a
Halfpenny.

A. Accipio solos septem,
non enim volo evacuare te
prorsus.

I take only seven, for I
will not empty you altoge-
ther.

B. Refert parum, acci-
pe totum si vis.

It matters little, take
the Whole if you will.

A. Ago tibi gratias, cre-
do hoc pecuniæ fore satis meo
negotio, cum aliquantulâ
quam ipse habeo.

I give you Thanks, I
believe this Money will be
enough for my Business,
with the little which I my-
self have.

B. Ut

B. Ut libet.

A. Amo te de istâ tam
expromptâ benignitate

B. Si possum quid aliud,
ne parcas.

A. Reddam totum, Deo
volente, quàm primùm pa-
ter miserit ad me.

B. Ne sis magnopere so-
licitus, nondum est opus mi-
hi.

As you please.

I love you for that so
ready Kindness.

If I can do any Thing
else, do not spare me.

I will restore the Whole,
God willing, as soon as my
Father shall send to me.

Be not greatly concern-
ed, I have no need yet.

COLL. LXXXIII.

A. Oro te, da mihi ex
tuo pane.

B. Non habeo nimis mi-
hi, tamen volo impertiri
tibi.

A. Habeo tibi gratiam.

B. Non est quod agas
ob tantulam rem; sed dic,
quæso, cur non attulisti?

A. Quia erat nemo nos-
træ domi qui daret mihi.

B. Sed cur non accipis?

A. Non audeo, nisi ma-
ter det.

B. Facis bene, sed audi
bonum consilium.

I pray thee, give me
some of thy Bread.

I have not too much for
myself, yet I will impart
to thee.

I give thee Thanks.

You need not give for
so small a Matter; but
tell me, pray, why did not
you bring?

Because there was no-
body at our House who
could give me.

But why do not you take
it?

I dare not, unless my
Mother give me.

You do well, but hear
good Counsel.

A. Ausculto ut audiam,
dic quæso.

B. Cum reliquæ mensæ
tolluntur post prandium, pe-
tito merendam et recondito
eam in peram; ita fiet ut
nunquam venias inanis.

A. Autem quid suades
mibi de jentaculo?

B. Ut petas in exitu cæ-
næ, et facias idem quod
dixi tibi de merendâ.

A. Nunquam vidi me-
lius consilium dari.

B. Fac igitur ut memine-
ris, et utere cum voles.

A. Utar equidem, quo-
ties erit opus.

I listen *that* I may hear,
tell me, I pray.

When the Remains of the
Table are taken away after
Dinner, ask for your After-
noon's Repast, and put it
up in your Pocket: thus it
will be *that* you may ne-
ver come empty.

But *what* do you per-
suade me about Breakfast?

That you may ask for it
in the End of Supper, and
do the same *which* I told
you about the Afternoon's
Repast.

I never saw better Coun-
sel given.

See then that you remem-
ber it, and use it when you
will.

I will use it indeed, as
oft as there shall be Need.

C O L L. LXXXIV.

A. Unde venis?

B. Domo.

A. Quid affers illinc?

B. Merendam.

A. Quis permisit tibi
exire?

B. Præceptor ipse.

Whence come you?

From home.

What do you bring from
thence?

My Afternoon's Repast.

Who permitted you to
go out?

The Master himself.

A. Quo-

A. Quomodo probabis istud?

B. Adeamus illum, ut consulamus.

A. At vide quid agas.

B. Timeo nihil in hac re.

A. Esne adeò securus?

B. Qui dicit verum, debet timere nihil.

A. Ista sententia est vera quidem, sed quotusquisque non mentitur?

B. Sum certus me nihil mentiri nunc.

A. Persuades mihi promodum; abi, credo tibi, quia nunquam deprehendi te in mendacio.

B. Gratia sit Deo, quem precor ut custodiat me integrum et purum.

A. Utinam omnes precarentur ex animo.

B. Nunc recipe te, ut edas tuam merendam.

How will you prove that?

Let us go to him, that we may consult him,

But see what you do.

I fear nothing in this Matter.

Are you so secure?

He that says Truth, ought to fear nothing.

That Sentence is true indeed, but what one of many does not lie?

I am sure I do not lie now.

You persuade me almost; go, I believe you, because I never caught you in a Lie?

Thanks be to God, whom I pray that he would keep me upright and pure.

I wish all would pray from the Heart.

Now betake you, that you may eat your Afternoon's Repast.

C O L L. LXXXV.

A. Qui sunt victores hâc hebdomade?

B. Ubi eras cùm rationes redderentur?

Who are Conquerours this Week?

Where was you when the Accounts were given in?

A. Ac.

A. Accersitus fueram à
patre ; sed qui sunt victo-
res ? dic, quæso.

I had been sent for by
my Father ; but who are
Conquerours ? tell me, I
pray.

B. Ego et Puteanus.

I and Puteanus.

A. Jamne habuistis præ-
mium ?

Have you already had
your Reward ?

B. Habuimus.

We have had it.

A. Quodnam ?

What ?

B. Duodenas juglandes.

Twelve Walnuts.

A. Heu ! quale præmi-
um !

Whoo ! what a Re-
ward !

B. Eho inepte ! æstimas
ergo præmium ex pretio
rei ?

Ho, you Fool ! do you
esteem then the Reward by
the Value of the Thing ?

A. Video nihil aliud hic
æstimandum.

I see nothing else here to
be esteemed.

B. Es sordidus, qui in-
bias sic lucro ; non memi-
nisti verbum præceptoris ?

You are a base Fellow,
who gape so after Gain ;
do not you remember the
Saying of the Master ?

A. Quod verbum ?

What Saying ?

B. Præmium datur non
lucri causâ, sed honoris.

The Reward is given
not for Lucre's sake, but
Honour's.

A. Nunc reminiscor ; ero
posthac diligentior.

Now I remember ; I
will be hereafter more
diligent.

B. Sic sapies tandem.

So you will be wise at
last.

C O L L. LXXXVI.

A. Impetrâstis *facultatem* ludendi ?

B. Impetravimus.

A. Ad quod usque *tempus* ?

B. Usque ad *cœnam*.

A. Qui *dederunt* versus ?

B. *Primi et secundi*.

A. Quid *fecerunt* cæteræ *classēs* ?

B. Quisque *primus decurio trium proximarum classium* pronuntiavit *unam sententiam* è *sacris literis*.

A. Nonne *precati* estis, *ut solemus* ?

B. *Precati* sumus, *at quidem ludimagistro præfente* ; *tu verò ubi eras* ?

A. *Iveram domum*, *accerſitus à matre*.

B. Nunc igitur, quid *cogitas facere* ?

A. *Ludere ſeſquiboram*, *deinde recipere me ad ſtudioſium*.

B. Vîn' tu *ut ſim colluſor* ?

A. Quidni *velim* ?

Have you got *Leave* to play ?

We have got.

Until what *Time* ?

Until *Supper*.

Who *gave* *Verses* ?

The *first and second*.

What *did* the other *Forms* ?

Every *first Captain of the three next Forms* ſaid *one Sentence out of the Holy Scriptures*.

Did you not pray, *as we uſe to do* ?

We prayed, *and indeed the Maſter being preſent* ; *but where was you* ?

I had gone *home*, being ſent for *by my Mother*.

Now *then*, what *do you think to do* ?

To play *an Hour and a Half*, then to *betake myſelf to Study*.

Will you *that* I be your *Play-fellow* ?

Why ſhould I not ?

B. Quo

B. Quo lusu *exercebimus* nos?

A. Nullus *est* jucundior *mibi* palmariâ pilâ.

B. Nec *mibi* quidem.

A. Videamus *igitur*, an *cæteri* fortiti sint *partes*, nam *si* luderemus *soli*, *esset* minus voluptatis.

B. Visamus.

In what Game *shall we* exercise ourselves?

None is pleasanter to me than Hand-ball.

Nor to me indeed.

Let us see *then*, whether or no *the rest* have chosen *their Parts*, for if we should play *alone*, there would be *less* of Pleasure.

Let us go see.

C O L L. LXXXVII.

A. Quæ *arbores* sunt in *vestro horto*?

B. Habemus *hortum* suburbanum, in quo sunt *olera* quibus *vescimus* quotidie; *præterea* sunt in *fundo* nostro *bini horti* confiti *variis* arboribus.

A. Quæ *olera* sunt in *horto*?

B. Mater *posset* respondere *tibi* melius *de hoc*; nam *versatur* sæpe *illic*, aut *causâ* ferendi, aut *fariendi*, aut *colligendi*, *aliquid*.

A. Sed *tamen* dic *mibi* nomina *aliquot* olerum.

What *Trees* are in your *Garden*?

We have a *Garden* in the Suburbs, in which are *Herbs* which we eat every Day; besides there are in our Farm two *Gardens* planted with various *Trees*.

What *Herbs* are in the *Garden*?

My Mother could answer you better about this, for she is often there, either on the Account of sowing, or weeding, or gathering, something.

But yet tell me the Names of some *Herbs*.

B. Pro-

B. Prodesset parum recensere nomina tibi, nisi videres res ipsas; quin eamus in hortum.

A. Potes ire quando libet?

B. Possum quidem, matre permittente.

A. Amabò, fac permittat, sed eâ lege, ut assumas me comitem tibi.

B. Id fiet facillimè, tantùm expecta me hîc, redibo mox.

A. Quid si ea non sit domi?

B. Tamen renunciabo tibi.

A. Deus vertat bene.

It would signify little to reckon up the Names to you, unless you should see the Things themselves; but let us go into the Garden.

Can you go when you will?

I can indeed, my Mother permitting.

I pray thee, see that she may give Leave, but on that Condition, that you take me as a Companion with you.

That will be done very easily, only stay for me here, I will return by and by.

What if she should not be at home?

Yet I will tell you.

May God turn it well.

C O L L. LXXXVIII.

A. Accepi pecuniam hodie à fratre, si fortè tibi est opus.

B. Nihil opus est mihi nunc; sed tamen habeo tibi gratiam maximam, quòd pro tuâ liberalitate offers mihi beneficium ultro; nam quotusquisque facit id?

I have received Money to Day of my Brother, if perchance you have need.

I have no need now; but yet I give you very great Thanks, that out of your Liberality you offer me a Kindness of your own accord; for what one of many does that?

A. Credo

A. Credo *paucissimos* ;
tamen *tu provocasti me*
sæpe beneficiis.

B. *Illa fuerunt adeò par-*
va, ut non sint digna com-
memoratione.

A. Non est *parvum be-*
neficium quod profectum est
ab optimâ voluntate.

B. *Utinam tam expende-*
remus beneficia Dei erga
nos, quàm solemus homi-
num.

A. *Faxit ille ut exer-*
ceamus nos in eâ cogitati-
one sæpius et diligentius.

B. *Illud profectò est ne-*
cessarium, si volumus ex-
periri ejus benignitatem
sæpius.

I believe *very few* ; yet
you have excited me often
by your Kindnesses.

Those were *so small*,
that they are not worth the
speaking of.

It is not a *small Kind-*
ness, which has proceeded
from a very good Will.

I wish *we would so con-*
sider the Kindnesses of God
towards us, as we use to do
those of Men.

May he grant *that we*
may exercise ourselves in
that Thought oftener and
more diligently.

That truly is *necessary,*
if *we will experience his*
Kindness oftener.

C O L L. LXXXIX.

A. *Salve, præceptor.*

B. *Salvete et vos ; an*
omnes surrexerunt ?

A. *Omnes præter par-*
vulos.

B. *Nunquis ægrotat ?*

A. *Nemo, gratia Deo.*

B. *Quid agunt ?*

A. *Alii induunt se, alii*
student gnarviter.

God save you, *Master.*

God save you too ; *have*
you all risen ?

All *besides the little*
ones.

Is any body *sick ?*

Nobody, *Thanks to God.*

What are they *doing ?*

Some *dress themselves,*
others are studying hard.

B. Ad.

B. Adestne hypodidasca-
lus vobis ?

A. Jamdudum.

B. Ite igitur precatum,
ac commendate vos di-
ligenter Deo per Jesum
Christum nostrum deprecato-
rem ; deinde pergite in
vestris studiis usque ad ho-
ram jentaculi.

A. Ita solemus, præcep-
tor.

B. Credo equidem ; sed
quia estis ferè somnulosi
ac negligentes, idcirco ad-
moneo vos sæpius.

A. Habemus gratiam,
præceptor humanissime ; nun-
quid vis præterea ?

B. Dic famulo ut adfe-
rat togam.

Is the *Usher* present with
you ?

Long since.

Go then to pray, and
commend yourselves dili-
gently to God by Jesus
Christ our Intercessor ; and
then go on in your Studies
till the Hour of Breakfast.

So we use to do, Mas-
ter.

I believe it truly ; but
because you are commonly
drowsy and negligent,
therefore I admonish you
the oftener.

We thank you, most kind
Master ; would you have
any thing besides ?

Tell the *Servant* that he
bring my *Gown*.

C O L L. XC.

A. Demiror unde venias
nunc ?

B. Redeo domo, præcep-
tor.

A. Cur ivisti domum ?

B. Petitum merendam.

A. Quamobrem non at-
tulisti ?

B. Mater erat occupata.

A. Quid tum, debuisti
exire injussu meo ?

I wonder whence you
come now ?

I return from Home,
Master.

Why did you go Home ?

To fetch my *Afternoon's*
Repast.

Why did you not bring
it ?

My Mother was busy.

What then, ought you to
go out without my Leave ?

H

B. Non

B. Non debui, fateor.

A. Quid meruisti igitur?

B. Accipere plagas; sed ignosce mihi, quaeso, præceptor.

A. Cur non petivisti potestatem exeundi?

B. Quia non audebam interpellare te.

A. Quid agebam?

B. Tenebas libellum, & legebas aliquid.

A. Potest fieri, sed tamen vos interpellatis me saepe ob levio rem; nunc igitur para te ad vapulandum.

B. Parce mihi, obsecro, præceptor.

A. Sine ut cogitem aliquantisper prius; age parco, tum quia confiteris ingenuè, tum quòd videris mihi studiosus satis.

A. Ago tibi maximas gratias, humanissime præceptor.

I ought not, I confess.

What have you deserved then?

To receive Stripes; but pardon me, I pray, Master.

Why did not you ask Leave to go out?

Because I durst not interrupt you.

What was I doing?

You held a Book, and read something.

It may be, but yet you interrupt me often for a lighter Matter; now therefore prepare thyself to be whipped.

Spare me, I pray, Master.

Let me think a little first; well I do spare thee, both because thou confessest ingenuously, and also because thou seemest to me studious enough.

I give you very great Thanks, most humane Master.

COLL. XCI.

A. Præceptor, licetne dicere pauca?

B. Loquere.

Master, may I speak a few Words?

Speak.

A. Nos

A. Nos duo proponebamus, si placeret tibi, ire, dum cæteri ludunt, foras ambulatum.

B. Quò vultis exire?

A. In proxima suburbana.

B. Quid autem agetis inter ambulandum?

A. Tractabimus aliquod colloquium, sed de bonis et honestis rebus; hæc serenitas temporis, et tam pulchra facies terræ, præbebunt nobis aliquod argumentum.

B. Nunquam deest materia laudandi Dei, dumtaxat veris cultoribus ejus.

A. Nunquam profectò. Sed ut revertamur ad propositum; permittes nobis, præceptor, prodire extra urbem?

B. Nisi vestra perpetua fidelitas esset perspecta mihi, et verus amor literarum, nunquam permetterem, præsertim cum pravi adolescentēs fefellerint me sæpe in hoc genere; vos prodite igitur, et revertimini maturè ad cœnam.

We two proposed, if it should please you, to go, whilst the rest play, abroad a walking.

Whither will you go?
Into the next Suburbs.

But what will you do as you are walking?

We will hold some Discourse, but of good and honest Things; this Serenity of the Season, and so beautiful a Face of the Earth, will afford us some Subject.

There is never wanting Matter of praising God, at least to the true Worshipers of him.

Never truly. But that we may return to our Purpose; will you permit us, Master, to go without the City?

Unless your perpetual Fidelity were well known to me, and your true Love of Learning, I would never permit you, especially when wicked Youths have deceived me often in this Way; go you out then, and return by time to Supper.

C O L L. XCII.

A. Præceptor, licetne ire
domum cras?

B. Quid eò?

A. Petitum panem.

B. Non restat tibi?

A. Restat quidem, sed ad-
modum parum.

B. Estne frater iturus
tecum?

A. Pater jussit.

B. Quando convenisti il-
lum?

A. Die Jovis, quum ve-
nit in hanc urbem.

B. Ubi vidisti illum?

A. Apud forum.

B. Non mentiris?

A. Non mentior.

B. Unde probabis?

A. Sunt aliquot ex con-
discipulis qui aderant.

B. Qui?

A. Adsunt Blasius et Au-
dax.

B. Estne verum, pueri?

A. Omnino verum.

B. Quì scitis?

A. Vidimus ejus patrem,
et audivimus ipsa verba.

Master, may I go home
To-morrow?

Why thither?

To fetch Bread.

Is there none left you?

There is left indeed, but
very little.

Is your Brother to go
with you?

My Father ordered him.

When did you meet him?

On Thursday, when he
came into this City.

Where did you see him?

At the Market.

Do you not lie?

I do not lie.

How will you prove it?

There are some of my
Schoolfellows who were
present.

Who?

Here are Blasius and Au-
dax.

Is it true, Boys?

Altogether true.

How know you?

We saw his Father, and
heard the very Words.

B. Si est ita, permitto ut
eas domum cum fratre.

If it be so, I permit that
you go home with your
Brother.

A. Vale, præceptor.

Farewel, Master.

B. Dominus Deus servet
vos.

May the Lord God pre-
serve you.

A. Precamur idem tibi
ex animo.

We wish the same thing
to you from our Heart.

B. Sed heus! quando
aleritis hic?

But ho! when will you
come hither?

A. Cras vesperi, Deo ju-
vante.

To morrow in the Even-
ing, God helping.

B. Cura ut memineris
promissi.

Take care that you be
mindful of your Promise.

A. Curabo.

I will take care.

B. Scilicet, ut soles.

To wit, as thou usest.

A. Imò melius, spero.
Nunquid vis?

Nay better, I hope.
Would you have any
thing?

B. Ut dicas salutem pa-
rentibus meis verbis.

That you bid Hail to your
Parents in my Words.

A. Faciam libenter; va-
le iterum, præceptor.

I will do it willingly;
farewel again, Master.

B. Vos valete quoque;
at ambulate lento gradu
propter æstum solis.

Farewel you too; but
walk with a slow Pace be-
cause of the Heat of the
Sun;

A. Ita solemus facere.

So we use to do.

C O L L. XCIII.

A. Licetne mihi adire
tutorem, præceptor?

May I go to my Tutour,
Master?

B. Quæ causa movet te?

What Cause moves you?

A. Ille *jussit* ut *convenire* se *hodie*, si *liceret*.

He *ordered* me that I *should meet* him *To-day*, if it would be *permitted*.

B. Quando *jussit* ?

When *did he order* you ?

A. *Nundius tertius*.

The other *Day*.

B. Ubi *vidisti* illum ?

Where *did you see* him ?

A. In *area*, *quæ est* è *regione* templi.

In the *Yard*, which is *over-against* the *Church*.

B. At *vide* ne *mentiaris*.

But *see* you do not *lie*.

A. *Mendacium* *absit* à *me* ; si *vis*, *dabo aliquot* ex *condiscipulis testes*, qui *aderant* *mecum*.

Far be a *Lie* from me ; if you *will*, I will give *some* of my *Schoolfellows Witnesses*, who were *present* with me.

B. Qui *sunt* illi ?

Who *are* they ?

A. *Daniel et Corderius* ? *visne* ut *accersam* ?

Daniel and Corderius ; *will you* that I *send for* them ?

B. *Mane*, *ego conveniam* illos ; *sed dic* mihi, *quid* *eget* *tutor* tuâ *operâ* ?

Stay, I *will meet* with them ; but *tell* me, *what* *wants* your *Tutor* your *Assistance* for ?

A. *Ad describendum* *aliquid*.

To *write out* *something*.

B. Quâ *horâ* *igitur* *vis* *adire* illum ?

At what *Hour* *then* will you *go to* him ?

A. *Nunc placet* tibi.

Now if it *please* you.

B. Quando *redibis* huc ?

When *will* you *return* *hither* ?

A. Cùm *primùm* *dimiserit* me.

As soon as *he shall* *dismiss* me.

B. *Nunc abi*, *aque dico* ille *plurimam salutem* *ex me*.

Now *go your ways*, and *bid* him *very much* *Health* *from me*.

A. *Faciam* *libenter*.

I will do it *willingly*.

C O L L. XCIV.

A. Licetne prodire, præceptor ?

B. Quò ?

A. Primùm ad sartorem, deinde ad tonsorem.

B. Cur ad sartorem ?

A. Ut curem tibialia reficienda.

B. Suntne lacerata ?

A. Adeò lacerata ut non possim induere.

B. Cur ad tonsorem ?

A. Ut ostendam illi ulcus quod subortum est his diebus in femore.

B. Detege ut videam.

A. Vide, quando ita placet tibi.

B. Est furunculus.

A. Ita conjiciebam.

B. Cùm aperueris tonsori, roga illum ut adhibeat emplastrum aptum ulceri.

A. Faciam ut suades.

B. Sed nunquis est qui velit prodire tecum ?

A. Imò, Joannes Flavianus.

B. Quod negotium habet ?

A. Vult adire tonsorem quoquè.

May I go out, Master ?

Whither ?

First to the Botcher, and then to the Barber.

Why to the Botcher ?

That I may get my Stockings mended.

Are they torn ?

So torn that I cannot put them on.

Why to the Barber ?

That I may show him a Sore which is risen within these few Days on my Thigh.

Uncover it that I may see it.

See, since so it pleases you.

It is a Felon.

So I conjectured.

When you shall have opened it to the Barber, ask him to lay a Plaster proper for a Sore.

I will do as you advise.

But is there any body that would go out with you ?

Yes, John Flavian.

What Business has he ?

He will go to the Barber too.

H 4

B. Ite

B. *Ite unâ igitur, et redite similiter.*

Go together then, and return in like manner.

A. *Nunquid vis præterea?*

Would you any thing besides?

B. *Ut maturetis reditum, ne multemini vestrâ merendâ.*

That you hasten your Return, lest you forfeit your Afternoon's Repast.

C O L L. XCV.

A. *Convenisti Petrum hodie, igitur?*

You met Peter To-day, then?

B. *Hodie.*

To-day.

A. *Ubi?*

Where?

B. *In templo.*

In the Church.

A. *Quotâ horâ?*

At what Hour?

B. *Octavâ matutinâ.*

At Eight in the Morning.

A. *Nunquid rogâsti eum quando sit rediturus ad scholam?*

Did you ask him when he is to return to School?

B. *Rogavi.*

I did ask him.

A. *Quid dixit?*

What said he?

B. *Dixit se nescire.*

He said that he knew

not.

A. *Debuiſti exhortari ad reditum.*

You should have exhorted him to a Return.

B. *Feci, et multis verbis quidem.*

I did, and in many Words truly.

A. *Feciſti bene, ſed quid ille reſpondit?*

You did well, but what did he answer?

B. *Se detineri adhuc à patre ad colligendos fructus.*

That he was detained still by his Father to gather Fruits.

A. *Quid ſi ſcribas ad patrem ipſum de ſtatu noſtræ ſcholæ? nam fortasſe movebitur ut remittat ſilium citiùs.*

What if you should write to the Father himself about the State of our School? for perhaps he will be moved to send back his Son sooner.

B. Si

B. Si videtur ita tibi, faciam, idque diligenter.

If it seem so to you, I will do it, and that diligently.

A. Fac igitur primo tempore; sed audi, scribe plenissime; deinde ostende tuas literas mihi, priusquam des perferendas.

Do then the first Opportunity; but hear, write very fully; then show your Letters to me, before you give them to be carried.

B. Faciam sedulo, præceptor.

I will do it diligently, Master.

C O L L. XCVI.

A. Quâ pecuniâ emisti illum librum?

With what Money did you buy that Book?

B. Quâ censes nisi meâ?

With what think you, but my own?

A. Miror unde habueris.

I wonder whence you had it.

B. Quid miraris? an debeo reddere rationem tibi?

Why do you wonder? ought I to give an account to you?

A. Egone exigo?

Do I exact it?

B. Videris exigere.

You seem to exact it.

A. Non exigo, inquam, sed solumus confabulari sic inter nos familiariter et liberè.

I do not exact it, I say, but we are wont to talk so amongst ourselves familiarly and freely.

B. Ea res, fateor, confert plurimum ad facultatem loquendi Latine? sed est nemo tam lenis, quin subirascat inter dum.

That Thing, I confess, conduces very much to the Faculty of speaking Latin? but there is no body so mild, but he is a little angry sometimes.

A. Est ut dicis, sed ira puerorum est brevis.

It is as you say, but the Anger of Boys is short.

B. Quod autem rogabas de pecuniâ, accepi eam à patre.

A. Quando venit?

B. Octo dies abhinc.

A. Miror quòd non viderim eum.

B. Non est quòd mireris.

A. Quid ita?

B. Quia miratus est vix sesquihoram; nam quum descendisset de equo, atque allocutus esset me paucis; ascendamus, inquit, in tuum cubiculum, ut loquar liberius tecum.

A. Sed antequam narres cætera, velim scire quid sibi vellet ejus tam inopinatus adventus.

B. Audiêrat quodam falso rumore, ut fit, me ægrotum esse.

A. Quid ille, cum invenit te valentem, præter spem?

B. Gavissus est mirificè.

A. Quis dubitat?

B. Præterea, egit maximas gratias Omnipotenti Deo.

A. Audio hæc libenter; perge, quæso.

But as to what you asked of Money, I received it of my Father.

When came he?

Eight Days ago.

I wonder that I did not see him?

You need not wonder.

Why so?

Because he stayed scarce an Hour and a Half; for when he had alighted from his Horse, and had spoke to me in a few Words; let us ascend, says he, into thy Chamber, that I may talk more freely with thee.

But before you tell the rest, I would know what meant his so unexpected Coming.

He had heard by some false Report, as it happens, that I was sick.

What said he, when he found you well, contrary to his Expectation?

He rejoiced wonderfully.

Who doubts?

Besides, he gave very great Thanks to the Almighty God.

I hear these Things willingly; go on, I pray.

B. Tum percontatur me de valetudine ; precamur unâ, non sine gratiarum actione ; tandem quærit ecquid mihi opus sit.

Opus est, pater, inquam. Quâ re eges ? inquit.

Libro decem assium, inquam ; tum ille promit ex marsupio solidum, dat mihi in manum, et vale dicto, statim conscendit equum, atque abit.

A. Cur dedit tibi plus quam petiveras ?

B. Quæris istud ineptè, scilicet, erat ita lætus, quia offenderat me sanum præter spem, quòd si petissem vel aureum coronatum, dedisset mihi tam facilè.

A. O quantum debes illi summo Patri, qui dedit tibi adeò bonum patrem !

B. Ne potest quidem cogitari quantum debeam ; nam etiamsi dedisset malum, deberem tamen non parum.

A. Sed quid cessamus ire auditum prælectionem ? jam instat tertia hora.

Then he questions me concerning my Health ; we pray together, not without Thanksgiving ; at last he asks if I want any Thing.

I want, Father, say I. What Thing dost thou want ? says he.

A Book of ten Pence, say I ; then he draws out of his Purse a Shilling, he gives it me into my Hand, and having bid farewell, immediately mounts his Horse, and goes away.

Why did he give you more than you had asked ?

You ask that foolishly, to wit, he was so glad, because he had found me well contrary to his Expectation : But if I had asked even a golden Crown, he would have given it to me as easily.

O how much do you owe to that greatest Father, who hath given you so good a Father !

It cannot indeed be imagined how much I owe him ; for although he had given a bad one, I should have owed Him, notwithstanding, not a little.

But why do we neglect to go hear the Lesson ? now it is almost the third Hour.

B. Omnia

B. Omnia sunt parata
mihi.

All Things are ready
for me.

A. Et mihi quoque.

And for me too.

B. Eamus ergo in auditorium.

Let us go then into the
School.

C O L L. XCVII.

A. Audio fratrem tuum
revenisse jam ex Germaniâ.

I hear that your Brother
is returned already from
Germany.

B. Sic est.

So it is.

A. Rediitne solus?

Did he return alone?

B. Non omnino.

Not at all.

A. Quis igitur venit cum
illo?

Who then came with
him?

B. Quidam civis hujus
oppidi, qui habitaverat illic
ferè biennium.

A certain Citizen of this
Town, who had dwelt there
almost two Years.

A. Cur ixit frater?

Why went your Brother?

B. Missus fuit à patre,
ut disceret loqui Germanicè.

He was sent by my Father,
that he might learn
to talk German.

A. Quamobrem igitur
non fuit illic diutius?

Why then was not he
there longer?

B. Non poterat ferre
desiderium matris.

He could not bear the
Want of his Mother.

A. O tenellum adolescentem!
quotum annum agit?

O tender Youth! what
Year is he going on?

B. Decimum septimum,
si mater meminit rectè, ex
quâ audiavi id sæpius.

The Seventeenth, if my
Mother has remembered
right, of whom I have
heard that often.

A. Age, quo vultu ad-
ventus ejus acceptus est à
patre?

Well, with what Coun-
tenance was his Coming
received by your Father?

B. Ro-

B. Rogas ? *pater non sustinuit aspicere ; quinetiam, nec dignatus est salutare nec alloqui, sed iussit eum abire è conspectu suo.*

A. Quid præterea ?

B. Nisi mater intercessisset cum lachrymis, iusserrat apparitorem accersi, qui conjiceret miserum in carcerem.

A. Atqui non poterat injussu magistratûs.

B. Nescio, tamen conabatur.

A. Quid factum est postea ? cubuitne vestræ domi ?

B. Minimè verò.

A. Ubi igitur ?

B. Nôsti meæ sororis virum ?

A. Tanquam te.

B. Missus est eò à matre, dum patris ira deservesceret.

A. Quid accidit tandem ?

B. Mater egit cum nostris propinquis et amicis, ut mitigarent iratum patrem.

A. Sic igitur tuus frater rediit in gratiam cum patre.

Do you ask ? *my Father could not bear to see him ; moreover, he neither vouchsafed to salute nor speak to him, but bad him be gone out of his Sight.*

What besides ?

Unless *my Mother* had interceded *with Tears*, he had ordered a Serjeant to be sent for, to throw the *Wretch* into Goal.

But he could not without the Leave of the *Magistrate*.

I know not, yet he endeavoured it.

What was done afterwards ? *did he lie at your House ?*

No indeed.

Where then ?

Do you know *my Sister's Husband* ?

As well as you.

He was sent thither by *my Mother*, till *my Father's Anger* should cool.

What happened at length ?

My Mother treated with our Relations and Friends, that they should pacify *my angry Father*.

So then your Brother returned into Favour with your Father.

B. Omnia sunt parata
mihi.

All Things are ready
for me.

A. Et mihi quoque.

And for me too.

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Let us go then into the
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No indeed.

Where then ?

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As well as you.

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What happened at length ?

My Mother treated with our Relations and Friends, that they should pacify my angry Father.

So then your Brother returned into Favour with your Father.

B. Id fuit non magni negotii; nam jam patrem cœperat pœnitere quod excandisset sic, quodque acceperat filium tam graviter.

A. Nempe, dies leniêrat ejus iram.

B. Tamen recepit eum eâ lege, ut promitteret se rediturum in Germaniam statim à vindemiâ.

A. Vide quàm ineptus iste affectus in nostras matres sit.

B. Atqui matres ipsæ sunt in causâ; nam cur amant nos ad eò tenerè?

A. Est difficile cogere naturam. Tenesne versum ex Horatio in eam sententiam?

B. Maximè.

That was no great Difficulty; for now my Father had begun to repent that he had been so angry, and that he had received his Son so roughly.

That is, Time had mitigated his Anger.

Yet he received him upon that Condition, that he should promise that he would return into Germany immediately after the Vintage.

See how foolish that Affection towards our Mothers is.

But the Mothers themselves are in fault; for why do they love us so tenderly?

It is difficult to force Nature. Do you remember a Verse out of Horace to that Purpose?

Yes.

C O L L. XCVIII.

A. Quando rediisti domo?

B. Tantùm hodie.

A. Ubi est tuus frater?

B. Mansit domi.

A. Cur mansit?

B. Ut pranderet cum matre.

When did you return from Home?

Only to Day.

Where is your Brother?

He remained at home.

Why did he remain?

That he might dine with my Mother.

A. Cur

A. Car non mansisti et tu ?

B. Pranderam jam cum patre.

A. Quis ministrabat vobis ?

B. Ancilla.

A. Ubi erat mater ?

B. Domi etiam, sed occupata.

A. In quâ re ?

B. In recipiendo tritico quod fuerat advectum nobis.

A. Quando redibis domum ?

B. Quum accersar à patre.

A. Quo die istud erit ?

B. Fortasse ad quatuor dies hinc.

A. Cur vos commeatis tam sæpe ?

B. Sic parentes volunt.

A. Quid agitis domi ?

B. Quod jubemur à parentibus.

A. Sed interim tempus studiorum perit.

B. Non omnino perit.

A. Quid igitur ?

B. Quoties pater non est necessario occupatus, exercet

Why did not you remain also ?

I had dined already with my Father.

Who ministered to you ?

The Maid.

Where was your Mother ?

At Home too, but busy.

In what Thing ?

In receiving Wheat which had been brought us.

When will you return Home ?

When I shall be sent for by my Father.

Upon what Day will that be ?

Perhaps about four Days hence.

Why do you go and come so often.

So our Parents will.

What do you do at home ?

What we are bid by our Parents.

But in the mean while the Time of Study is lost.

It is not altogether lost.

What then ?

As often as my Father is not necessarily employed, he exercises

cet nos omnibus horis ; manè, ante et post prandium, ante cœnam, à cœnâ diu fatiſ ; poſtremò, etiam antequam eamus cubitum.

A. Quibus rebus exercet vos ?

B. Exigit à nobis ea poſſimùm quæ didicimus totâ hebdomade in ſcholâ ; inſpicit themata, ac interrogat nos de iis ; ſæpe dat nobis aliquid deſcribendum Latinè, vel Anglicè ; interdum etiam proponit nobis ſententiam vernaculo ſermone vertendam Latinè ; interdum, contrâ, jubet reddere aliquid Latinum Anglicè ; poſtremò, ante cibum et poſt, ſemper legimus aliquid ex Anglicis bibliis, idque totâ familiâ præſente.

A. Nihilne interrogat de catechiſmo ?

B. Facit id omni Dominico die, niſi fortæſſe abſit domo.

A. Narras mira, ſi modo ſint vera.

exerciſes us at all Hours ; in the Morning, before and after Dinner, before Supper, after Supper long enough ; laſtly, alſo before we go to Bed.

In what Things doth he exerciſe you ?

He exacts from us thoſe Things chiefly which we have learned the whole Week in School ; he looks upon our Themes, and interrogates us about them ; he often gives us ſomething to write in Latin or Engliſh ; ſometimes too he propoſes to us a Sentence in our Mother Tongue to be turned into Latin ; ſometimes, on the other hand, he bid us turn ſomething which is Latin into Engliſh ; laſtly, before Meat and after, we always read ſomething out of the Engliſh Bible, and that the whole Family being preſent.

Does he interrogate you nothing about the Catechiſm ?

He does that every Lord's Day, unleſs perchance he be from Home.

You tell wonderful Things, if only they be true.

B. Imò

B. Imò sunt longè plura
quàm quæ narravi ; nam
oblitus sum civilitatem mo-
rum, de quâ etiam solet ad-
monere nos in mensâ.

A. Cur pater vester su-
mit tantum laborem in do-
cendis vobis ?

B. Ut sic intelligat, num
ludamus operam in scholâ,
et abutamur tempore.

A. Diligentia hominis
est mira, atque adèd pru-
dentia ; O quàm devincti
estis cælesti patri, qui de-
dit vobis talem patrem ter-
râ !

B. Faxit ille, ut nun-
quam obliviscamur hoc, et
ejus cætera beneficia.

A. Istud est bonum et
pium optatum ; cura ut
habeas non modò in ore,
sed in animo etiam.

B. Habeo tibi gratias,
quòd mones me tam fide-
liter.

A. Debemus officium
monendi bene omnibus, sed
maximè fratribus.

B. Fratribusne solis igi-
tur ?

Nay there are far more
than what I have said ;
for I forgot Civility of
Manners, of which too
he uses to admonish us at
Table.

Why does your Father
take so much Pains in
teaching you ?

That so he may under-
stand, whether we lose our
Labour in the School, and
abuse our Time.

The Diligence of the
Man is wonderful ; and also
his Prudence ; O how ob-
liged are you to your Hea-
venly Father, who has gi-
ven you such a Father upon
Earth !

May he grant, that we
never forget this, and his
other Kindnesses.

That is a good and pi-
ous Wish ; take care that
you may have it not only in
your Mouth, but in your
Mind also.

I give you Thanks, that
you advise me so faith-
fully.

We owe the Duty of ad-
vising well to all, but chief-
ly to our Brethren.

To our Brethren only
then ?

A. Dico

A. Dico eos potissimum fratres hic, qui sunt conjuncti nobis ex fide in Christo.

I call those chiefly Brethren here, who are joined to us by Faith in Christ.

B. Judicas rectè, sed visum frater reverterit tandem domo; nam est admodum promptus ad cessandum.

You judge rightly, but I go to see whether my Brother be returned at length from Home; for he is very ready to play the Truant.

C O L L. XCIX.

A. Ades, Bernarde.

Come hither, Bernard.

B. Adsum, præceptor.

I am here, Master.

A. Quid agunt tui duo condiscipuli?

What do thy two School-fellows?

B. Docentur adhuc à subdoctore.

They are a teaching as yet by the Usher.

A. Tunc pronunciasti jam contextum prælectionis in crastinum mane?

Have you said over already the Words of the Lesson against to-morrow Morning?

B. Pronunciavi.

I have said them.

A. Satisne rectè?

Well enough?

B. Satis gratia Deo.

Enough, Thanks to God.

A. Quis audiuit te?

Who heard you?

B. Ludimagister.

The Head-master.

A. Bene habet; sed est quod velim monere te.

It is well; but there is something which I would admonish thee of.

B. Ego percipio audire istud.

I greatly desire to hear that.

A. Cogitandum tibi sæpenumero, quantum debeas Deo largitori omnium bonorum, qui dederit tibi et ingenium, et tam felicem memoriam.

You must think often, how much you owe to God the Giver of all good Things, who has given you both an Understanding, and so happy a Memory.

B. Quid non debeam illi,
qui dedit mihi omnia?

A. Dic aliquot ejus præ-
cipua beneficia, quemadmo-
dum docui te aliquando.

B. Ille cœlestis pater de-
dit mihi corpus, animam,
vitam, bonam mentem, bo-
nos parentes, locupletes,
nobiles, bene affectos erga
me; et qui non modò sup-
peditant mihi copiose omnia
necessaria ad hanc vitam,
sed etiam, quod est longè
maximum, curant me in-
stituendum tam diligenter
bonis literis, et bonis mori-
bus, ut nihil sit requiren-
dum præterea.

A. Dixisti omnia ista ve-
rè, sed prætermisisti unum
quod est singulare benefici-
um Dei. Scin' tu quid sit?

B. Sine me cogitare
paulisper.

A. Cogita otiosè.

B. Nunc ego reminiscor,
sed nescio quibus verbis pos-
sim exprimere id pro mag-
nitudine rei.

What must I not owe to
him, who hath given me
all Things?

Tell me some of his prin-
cipal Kindnesses, as I have
taught thee sometimes.

That heavenly Father
hath given me a Body, a
Soul, Life, a good Under-
standing, good Parents, rich,
noble, well affected towards
me; and who not only
afford me plentifully all
Things necessary for this
Life, but also, which is far
the greatest, take care that
I be instructed so diligently
in good Letters, and good
Manners, that nothing is
to be required further.

You have said all those
Things truly, but have o-
mitted one Thing which is
a singular Kindness of God.
Do you know what it
is?

Let me think a little.

Think at your Leisure.

Now I remember, but I
know not in what Words
I may be able to express it
according to the Greatness
of the Thing.

A. Tamen

A. Tamen dic quomodo possis.

Yet say it in any manner you can.

B. Cogito etiam atque etiam.

I think again and again.

A. Dic tandem.

Say at length.

B. Beneficia Dei erga me sunt innumerabilia, in corpore, in animo, in externis rebus; sed nullum potest cogitari nec dici majus, quàm quòd dederit mihi gratis suum unicum filium, qui redemit me miserum peccatorem, et captum sub tyrannide Satanæ, ac destinatum æternæ mortis; idque suâ morte crudelissimâ, et maximè ignominiosâ omnium.

The Kindnesses of God towards me are innumerable, in Body, in Mind, in external Things; but nothing can be thought nor spoke of greater, than that he hath given me gratis his only Son, who hath redeemed me a most miserable Sinner, and captive under the Tyranny of the Devil, and destined to eternal Death; and that by his Death the most cruel, and most ignominious of all.

A. Dixisti aptè fatis, et ferè totidem verbis quot docueram te aliàs; sed nunc quid Deus præstitit hoc tantum beneficium tibi uni?

You have said properly enough, and almost in as many Words as I had taught you at other Times; but whether hath God done this so great a Kindness for you alone?

B. Minimè verò.

No indeed.

A. Quibus præterea?

For whom besides?

B. Omnibus, quotquot crediderint evangelio fideliter ac verè.

For all, how many soever as believe the Gospel faithfully and truly.

A. Age, profer locum ex Evangelio sancti Joannis in eam sententiam.

Come, produce a Place out of the Gospel of Saint John to that Purpose.

B. Deus

B. Deus sic dilexit mundum, ut daret suum unicum filium, ut omnis qui credit in eum, non pereat sed habeat æternam vitam; nam Deus non misit suum filium in mundum, ut condemnet mundum, sed ut mundus servetur per eum; qui credit in eum non condemnatur, qui verò non credit condemnatus est jam; quia non credit in nomen unigeniti filii Dei.

A. Haftenus satis, sed cujus sunt ista verba?

B. Ipsius Christi, loquentis de se.

A. Quem alloquitur?

B. Nicodemum, qui venerat ad eum nocte.

A. Christus ipse noster unicus Servator faxit, ut proficias magis ac magis in cognitione ipsius.

B. Faciet, spero.

A. Perge igitur, ut cæpisti, alacriter, quod Deus vertat in gloriam sui nominis.

B. Ita precor.

A. Eamus cænatum.

God hath so loved the World, that he gave his only Son, that every one who believeth in him, may not perish, but have eternal Life; for God hath not sent his Son into the World, that he should condemn the World, but that the World might be saved by him; he that believes in him is not condemned, but he that believeth not is condemned already; because he believeth not in the Name of the only begotten Son of God.

Thus far enough, but whose are those Words?

Christ's himself, speaking of himself.

Whom doth he speak to?

Nicodemus, who had come to him by night.

May Christ himself our only Saviour grant, that you may profit more and more in the Knowledge of him.

He will do it, I hope.

Go on then, as you have begun, chearfully, which may God turn to the Glory of his Name.

So I pray.

Let us go to Supper.

C O L L. C.

A. Tuus pater, ut accepi, rediit è Galliâ.

Your Father, as I have heard, is returned out of France.

B. Rediit sanè.

He is returned indeed.

A. Quando?

When?

B. Die lunæ vesperi.

On Monday Evening.

A. Non fuit ejus adventus molestus tibi?

Was not his Coming troublesome to you?

B. Quid, molestus! imò verò jucundissimus: sed cur rogas istud?

What, troublesome! nay but very pleasant: But why do you ask that?

A. Quia fortasse, illo absente, est tibi potestas vivendi liberiùs.

Because perhaps, he being absent, you have Leave to live more freely.

B. Nescio quam libertatem narras mihi.

I know not what Freedom you tell me of.

A. Potandi, ludendi, cursitandi.

Of drinking, of playing, of running up and down.

B. An igitur putas me agere nihil aliud, dum pater abest?

Do you think then that I do nothing else, whilst my Father is absent?

A. Sic ferè omnes solent.

So commonly all use to do.

B. Dissoluti pueri quidem: nam quod attinet ad me, vivo sic, patre absente, ut eo præsente; bibo quantum est satîs, ludo cum tempus postulat, non discuro, sed prodeò in publicum cum bonâ veniâ matris, cum habeo aliquid negotiî.

Dissolute Boys indeed: For as to what belongs to me, I live so, my Father being absent, as when he is present: I drink as much as is enough, I play when the Time requireth, I do not run up and down, but go abroad with the good Leave of my Mother, when I have any Business.

A. Esne

A. *Esne tantopere subditus matri?*

B. *Æquè ac patri; nam quid putas, nonne est præceptum Domini æquale de utroque? Honora, inquit, tuum patrem et tuam matrem: quid inquit Paulus noster? Filii, obedite parentibus in Domino: nonne pater et mater continentur nomine parentis?*

A. *Istuc observatur à Latinis auctoribus.*

B. *Quinetiam, si esset quid discrimen reverentiæ, plùs videretur optimo jure deberi matribus, ut quæ pertulerunt tantos dolores ac labores propter nos.*

A. *Novi ista, et omnia quæ dixisti placent mihi.*

B. *Cur ergo repugnabas mihi?*

A. *Ut accerferem materiam sermonis eâ repugnantia; nam, ut tute nôsti, præceptor hortatur nos sæpe, ut impendamus nostrum otium ejusmodi sermonibus.*

B. *Sanè est bonum otium quod consumitur in honesto negotio.*

Are you so greatly subject to your Mother?

As much as to my Father; for what think you is not the Commandment of the Lord alike concerning both? Honour, quoth he, thy Father and thy Mother: What saith our Paul? Sons, obey your Parents in the Lord: Are not Father and Mother contained in the Name of Parent?

That is observed by the Latin Authours.

Moreover, if there were any Difference of Reverence, more would seem by very good Right to be due to the Mothers, as who have undergone so great Sorrows and Pains for us.

I knew those Things, and all the Things which you have said please me.

Why then did you contradict me?

That I might produce Matter of Discourse by that Contradiction; for, as you know, the Master exhorts us often, that we should spend our Leisure in such Discourses.

Truly it is a good Leisure which is consumed in honest Business.

A. *Huc*

A. Huc *pertinet* istud *apophthegma* Africani, qui dicebat, *Se nunquam esse minùs otiosum, quàm cum esset otiosus; ut didicimus ex Cicerone.*

B. Sed *nunc* tempus *admonet* ut *imponamus finem* huic sermone.

A. *Mones rectè; nam fortasse cœna tardatur tuâ causâ domi.*

B. *Loquemur plura in nostro proximo congressu, si Dominus permiserit.*

A. *Precor tibi prosperam noctem.*

A. *Et ego tibi.*

Hitherto *pertains* that *Apophthegm* of Africanus, who said, *That he never was less at Leisure, than when he was at Leisure; as we have learnt out of Cicero.*

But now the Time *admonishes* that we should put an End to this Discourse.

You advise *well; for perhaps* Supper is delayed on your Account at Home.

We will talk *more* at our next Meeting, if the Lord *shall* permit.

I wish you a good Night.

And I to you.

F I N I S.